

October 19, 1938

The Living Church



ALL SOULS' CHURCH, BILTMORE, N. C.

This picture of All Souls' is by Burnley Weaver. Situated in the diocese of Western North Carolina, the church, of which Rev. William C. Cravner is rector, has 300 communicants.

CORRESPONDENCE

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After the Air Raids

TO THE EDITOR: In replies to some of my home letters, my friends have mentioned a note of joy which they detected in them, in spite of the terrible war. In this present letter I hope I can keep to that note, for I have no end of reasons for thankfulness to the good Lord though I write out of the fulness of a broken heart. The first thing to be thankful for is this: we and all our people are still alive and St. Michael's is still standing, howbeit in the midst of scenes of terrible desolation.

The air raids of the last two weeks have been terrific and were calculated to strike terror into the stoutest hearts. St. Michael's basement has been a refuge for hundreds of anxious frightened people every time the terrible warning has been sounded. In each case it has proved a haven of safety. This has seemed to us almost a miracle.

In the last two worst raids bombs fell all around us and houses fell flat, with occupants crushed to death or maimed. The police station opposite us is a heap of ruins. . . . There are huge bomb holes all around us and houses collapsed and reduced to a heap of debris. A bomb which fell only a few feet from St. Michael's knocked down our boundary wall. . . . This was surely a very close call for all of us, for we all feared the church was falling down upon us, so terrible was the shock. It was like an earthquake, but the church is solidly built and stood the shock admirably. To be sure, the windows, frames and all, on that side of the church were shattered to bits and in the parish house locked doors were burst open, panels smashed, and windows shattered, and articles on tables and shelves thrown to the ground. The whole place was a heap of dust and debris.

But, marvel of marvels, no one of us was injured in the least. The petition in the Litany, "from sudden death deliver us," has a new meaning.

Of course it's no use repairing the windows of the church or rebuilding the boundary wall as we have no reason to believe that these terrible raids are ended. A savage piece of shrapnel, which was forced right through a window frame in the church, making a big hole, fortunately did not hit anybody. Nor did the like which went through Bishop Gilman's wall, when a bomb struck and destroyed the boy scout building alongside, on the Boone compound. This place, by the way, was to have been the safety zone. That plan, however, never materialized, and our governor urged Bishop Gilman instead to help him get all the populace out of Wuchang. Boy scouts were appointed to go from house to house and urge people to get away as soon as possible as the entire city is to be made a military center. I should like to point out the fact that these pieces of shrapnel were probably made of good American iron, and should like to ask once more if something cannot be done in our country to arouse public opinion against supplying Japan with all sorts of war materials, thus aiding and abetting her in this cruel war.

But to return to St. Michael's, let us hope and pray that our beautiful church may be spared and stand there, amid this scene of ruin and desolation, as a witness to Christ. High under the gable in a niche stands a

lovely statue of our Saviour with arms outstretched as if blessing the city, and surmounting all is the cross of our salvation. But the congregation! Our beloved people have been scattered to the four winds to seek places of safety. Many of them who had nowhere else to go are being looked after at St. Paul's cathedral compound, Hankow. This is a safe retreat, as it is within the British concession which the Japanese are bound to respect. All of our people are unharmed and for this we are most devoutly thankful. Bombs fell also very close to our Church general hospital, Wuchang, and, although it housed many patients as well as a large staff, no one there was injured at all. Only a few window screens were smashed. . . . And speaking of that next raid, we at St. Michael's realized how great a change had come over the city, for whereas during previous raids we had several hundred refugees seeking shelter at St. Michael's, during this one only two or three. The people had all fled, or nearly all. Of those who were there I realized that about six of them were remaining for no other reason than loyalty to myself, and I prayed the good Lord with all my heart to spare at least these, who had exposed themselves to this great danger just for my sake alone. As soon as the raid was over we decided to do what our people had done and flee with them to a place of safety. This accounts for the fact that I am writing from Hankow.

LATER

This is Sunday, and I have just returned from our desolate Wuchang, where the streets are for the most part deserted, and numbers of houses are in ruins, and shops locked and barred, or bricked up. It gives one a feeling of deep depression to pass through these scenes of ruin and destruction. But in spite of all this, some few people are still there, unable or unwilling

to leave. The government, however, is making fresh efforts to get all civilians away and making the whole city a military center, pure and simple. At our Church general hospital there are a few dare-to-dies, and it was my joy and privilege to celebrate Mass there at 6:30 A.M. The congregation numbered about 20. After service I took the Blessed Sacrament to Dr. Logan Roots, who is ill in bed, then hurried to St. Michael's where about 16 of our faithful people came for their Communion at a 7:30 Mass at the Lady Chapel. The church presented a sad appearance, with all the windows on one side blown completely out. My heart was full to overflowing, but whether it was grieved because of the terrible desolation, or joy and thankfulness that I was privileged to celebrate at the altar and in our beloved church, which had been so miraculously spared, I cannot say. But I did fervently thank the good Lord that no air raid took place during the service and all was so peaceful and blessed.

And now two messages. Please tell Livy the office cat, about our big black Tom at St. Michael's. He has resolutely refused to run for his life with the rest of us, after the air raids, and although two men tried to get him into a basket to be taken as a refugee to Hankow, he won out and remained at his post! The few faithful neighbors have undertaken to board him, and he suffers from nothing but loneliness. Whenever any of us go over there his welcome to us is quite touching. I hope Livy will be moved to send him a cat message of comfort.

Ever so many thanks to the kind friends who have responded to my request and sent picture supplements for the wounded soldiers and refugees. I cannot thank all personally. I hope they will not think me ungrateful. (Rev.) ROBERT E. WOOD, 100

Hankow.

"Drang Nach Osten"

TO THE EDITOR: Mr. Morehouse and I have been pushing each other around for a few weeks, but as far as I am concerned I must call a halt to attend to the more serious business of the World series. I would like to get in just one final word, however.

He kindly printed a rather long letter from me in his October 5th number, and also a brief note from Canon Bernard Iddings Bell who called me fuzzy-minded, which I rather figured helped my cause no end since the good canon, beneath his pie-hat, is frankly a Fascist. But the best support I received was in that article ["Drang Nach Osten"] in the same number by Prof. J. Martin Klotzsche who spent the summer in Germany and Czechoslovakia.

In it Professor Klotzsche says what the American League for Peace and Democracy has been consistently saying for five years and what I have been trying to say in this little tilt with Mr. Morehouse. My final word therefore is this: the American League, which Mr. Morehouse condemns as a Communist setup (which I deny), will be delighted to reprint Mr. Klotzsche's article as a leaflet and distribute it widely as a correct analysis of the European situation. And it will of course run a credit line in large type on the cover, *Reprinted from the Living*

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Church, if Mr. Morehouse is willing to run the chance of being accused by the Dies committee of being on the payroll of Moscow for allowing such an article to appear in his publication.

(Rev.) WILLIAM B. SPOFFORD,

Executive Secretary,

Church League for Industrial Democracy,
NEW YORK CITY.

WE SHALL be happy to give the American League for Peace and Democracy permission to reprint this article.

— THE EDITOR.

Intercommunion

TO THE EDITOR: I am, very naturally, interested in the Intercommunion correspondence which has appeared in your columns, and I wonder if I may be permitted to contribute a thought?

Surely, "all baptized people are members" of the Church. We all agree with Fr. Tucker [L. C., August 17th]. But this means *all* baptized people, just as the Prayer Book says. The Prayer Book does not say that all who have submitted to a form called baptism are baptized. In fact, in this same Prayer Book (p. 282), we have a very important conditional baptism formula. Is it not reasonable for us to expect that the reason that this is here is because the Church knows that we are bound to be confronted with confirmation candidates who, while they may consider that they are baptized, actually are not.

Last autumn a woman came to me seeking confirmation instruction. In the course of our conversation she told me that she had been baptized. I asked her about it and inquired if she had any certificate of baptism. She did have, and a few days later she brought it to me. She had received from a sectarian minister that which purported to be Christian baptism, but the certificate said, "I . . . baptize you in the Name of God and I receive you into the fellowship of . . ."

I read to this lady the concluding verses of St. Matthew's gospel, from the 16th chapter of St. Mark's gospel, and the first six verses of the 19th chapter of the Acts of the Holy Apostles, and she asked me a question which reminded me of the last part of Acts 2:37. I told her what I would do and the result was that she was conditionally baptized as have been many others. She was a college graduate. Now there is no question in her mind or in mine that she is a baptized Christian. Properly baptized Christians are entitled to our proper consideration. It is not their idea of baptism that is so important, but it is the Church's teaching which counts.

Fr. Cirlot [L. C., September 14th] is not scolding anyone, and certainly I am not, but all of the loyal priests of the Episcopal Church should be particularly interested in the accepted formula for Christian baptism. I am convinced that both Fr. Cirlot and Fr. Tucker are so interested. Is it not therefore, important that we should all (priests and laymen) make it a point to think of the Church as more than a passing phase—as the immediate need of the present? This being practiced by loyal priests, there is no need of repeating the baptismal controversy. Confirmation is the completion of baptism. If there is no need of confirmation there is no need of bishops, for certainly those who do not regard confirmation as important think little of holy oil.

(Rev.) PETER P. B. FRANKLIN.

Sanford, Me.

TO THE EDITOR: I have been interested to read in THE LIVING CHURCH for August 17th the Rev. Irwin St. John Tucker's contribution, in which he maintains that all baptized persons are members of the Church, and then to read in the last issue that has

reached me [L. C. September 14th] my friend Fr. Cirlot's reply claiming to prove that this is not so by arguments based on patristic sources. I do not wish to enter into this controversy, but merely to express the hope that judgment on this question may be suspended for a while and any tendency for opinion to harden into opposing groups be restrained.

From what I have learned through my intercourse with members of the great Protestant traditions on the continent of Europe, I am inclined to think that they would question Fr. Cirlot's conclusion on the ground that the type of disruption which the Church suffered in the 16th century was of a new and unprecedented kind, so that patristic words and deeds relevant to earlier schisms cannot be sufficient precedents for solving the problems of the modern world.

In the Faith and Order Movement we have realized that such questions as this are at the bottom of the difficulties in the way of reunion, and for this purpose we are appointing a Theological Commission under the chairmanship of Dr. R. Newton Flew, principal of Wesley house, Cambridge, to study afresh the whole question of the nature of the Church. By the time this letter reaches you, steps will have been taken in the USA to secure full coöperation from scholars in your country. We hope that the result of an honest, impartial, and objective examination of the problems involved will be of value to the whole of Christendom.

If, for example, it could be discovered whether the events of the 16th century were or were not such as to render irrelevant such arguments from the Fathers as were used by Fr. Cirlot, this would be a distinct help in forming a judgment on the issue between him and Fr. Tucker. But my slight acquaintance with the complexity of the problems involved leads me to think that it will require a long and searching inquiry, pending which it would be rash to dogmatize on the question.

(Canon) LEONARD HODGSON,

General Secretary,

World Conference on Faith and Order,
Oxford, England.

Church Boarding Schools

TO THE EDITOR: I believe that it might be of interest to Churchpeople in this country to know that there is still a demand for Episcopal Church boarding schools.

In spite of evidence to the contrary, the closing of our Church boarding schools in all sections of the country in the last few years, I believe that I have concrete facts to substantiate my claim.

Enrolled in Sherwood Hall this year are nine former St. Alban's students. These boys, and the parents of these boys found the training received at St. Alban's so valuable and so peculiar to an Episcopal Church boarding school, that they were ready and anxious to enroll in a similar school, even though it was a thousand miles to the west.

This did not happen because there are no high class boarding schools in Chicago and vicinity. There are a great number of excellent institutions. To my knowledge most of the St. Alban's parents and boys were interviewed by a dozen or more field representatives from the best boarding schools in Chicago and vicinity. They decided to send their sons to Sherwood Hall. This is no reflection on these other institutions, but it is a signal light which shows clearly that there are still a good many parents who seek and demand Church boarding schools for their children.

Church boys from Illinois, Wisconsin, and Missouri, who last year were enrolled in St. Alban's are enrolled here this year. We feel

as though the torch has been passed on to us, and it will be a joy to carry on the work which was so well done in a sister institution.

We sincerely regret the conditions which made it necessary to close St. Alban's, and similar church schools, but we go forward firm in the conviction that our Church boarding schools are fulfilling a God-given task in the work of the Church today, and by virtue of that fact they will be kept alive.

(Rev.) WALTER W. MCNEIL, Headmaster,
Laramie, Wyo.

Service Shy

TO THE EDITOR: In the June 22d issue of THE LIVING CHURCH, Captain Mountford complained of the unwillingness of clergy traveling on ocean liners to provide celebrations of the Eucharist on the Sundays that occur *en route*. I too wish to call attention to this situation. I sailed and returned on the Hamburg-American liner *Hansa* this summer; and on each trip, when no notices of Roman, Anglican, or any other kind of services were posted in our class, I went into the other two classes and made specific inquiries. Each time the response was that to their knowledge no priests or ministers were on board, none having asked for accommodations or assistance in holding services.

Naturally, I concluded the clergy were boycotting German boats, not traveling at that time, or didn't know a good bargain in trans-Atlantic travel. Yet when we went into cabin class for passport inspection before landing at Southampton we discovered just ahead of us a gentleman attired in a grey suit and matching rabat, all topped off with the so-called Anglican collar. On the return voyage at luncheon but a few hours before docking a young man traveling with a party of young people also turned up in clericals to the surprise of many of us.

Obviously, neither cleric was a Roman Catholic, since no Mass was celebrated. Whether Anglican, as I have reason to suppose the first one to be, or of some other persuasion, their lack of responsibility was especially apparent since the captain held no service of any sort.

Perhaps neither we nor the steamship lines can afford to maintain priests on the several ships—yet note the Roman Catholic priests on the Holland-American line and the religious orders in both New York and Rotterdam that inspect and, when necessary, repair vestments, linen, etc., after every trip. Perhaps, too, those priests who do travel and will supply the Office of Morning Prayer as a minimum, though preferably the Holy Eucharist, may not care to have their names, boat, and sailing date published as in the *Church Times* (London), yet maybe THE LIVING CHURCH or some other agency might from time to time make available such information as what boats and dates clergy are known to be sailing. I for one would be willing to shift sailing dates one way or the other, or even pay a little more to travel on a boat *knowing* that I should have the opportunity to assist in the Holy Eucharist, as is my normal practice Sundays and Holy Days.

MARGARET E. BROWN.

Chicago.

Leonard Wood Memorial

TO THE EDITOR: The world knows of the martyrdom of Fr. Damien, who fell a victim of leprosy on the island of Molokai, but few know of the others—nurses, doctors, attendants—in different parts of the world who have been stricken by the disease which they fought.

History records no finer example of unselfishness and courage than that of the hundreds of men and women who have sev-

ered home ties and gone out into strange lands, to isolate themselves in leper colonies for the purpose of ministering to the victims of one of the worst scourges of man.

A member of the Memorial's own scientific group, Dr. Earl B. McKinley, was a passenger on the Hawaii Clipper when she disappeared on July 28th somewhere off the shores of the Philippines. He was on his way to Manila to continue important experiments in skin-testing for early evidence of the disease. Dr. McKinley has been one of leprosy's most devoted workers and if his name must be added to that long list of those who have laid down their lives in the cause of leprosy, it will be an irreparable loss to lepers and leprosy workers throughout the world.

Just before his death, as one of his last acts, Governor Leonard Wood penned an appeal to Americans to make available funds

with which to wage scientific warfare against this disease. On this anniversary of his birth I appeal to you to aid to the extent of your ability those who are spending their lives in the menacing shadow of leprosy.

PERRY BURGESS, President.

Leonard Wood Memorial,
Metropolitan Tower, New York City.

Revision of the Hymnal

TO THE EDITOR: May I be permitted to comment on the Rev. Herbert Boyce Sat-cher's suggestion [L. C., September 21st] that the words of the hymns be placed under the notes in the next hymnal. If all the words of the hymns are monosyllabic there is no difficulty in reading them understandingly, but alas, this is not the case. And it is so hard

to read polysyllabic words divided by hyphens, that understanding and re-alization of their meanings is dimmed, and our singing easily becomes mechanical, which is a condition we all want to avoid. Explain the new Methodist and Presbyterian hymnals for illustrations.

But if the words do not have to be fitted to the notes, except in a few situations, the singers will have little difficulty in understanding the full meaning of the wonderful words of our hymns. It will be as much easier for them as it has been for you, dear reader, to read this last paragraph of my letter with understanding.

LESTER W. GROOM.

Chicago.

Changes in the Ministry

TO THE EDITOR: In his recent letter [L. C., September 21st], written to oppose the appeal of the Rev. Dr. Lewis [L. C., August 24th] for a better equipped body of clergy, the Rev. Mr. Green overlooked some things.

He says our Lord did not belong to the 400, but neglects to say He was of the house and lineage of David—which of course places Him far above the said 400.

He also overlooks the recorded fact that Peter had partners and servants in his business and may therefore have been a man of means.

We cannot suppose our Lord would have chosen rough, rude men to be His intimates and the fact that "both Jesus was called and His disciples" to the marriage feast at Cana allows us to believe they were at least respectable citizens.

He makes short work of the able St. Paul and his rich family background, saying nothing of his great missionary journeys, and his sufferings for his religion, being satisfied to say he did not convert the Athenians, nor King Agrippa, who may have said, "Almost thou persuadest me to be a Christian," with sarcastic emphasis on the *me*.

He would not have dared to side with St. Paul.

Of course the Church today sadly needs men of God—devout and learned.

The possession of wealth does not unfit a man for those qualities, and one accustomed to riches considers them much less than he who has nothing.

L. C. ARNOLD.
Baltimore, Md.

Child Education

THE BREAKDOWN of standards of all sorts in every area of life indicates that education alone does not suffice to give the proper training to the whole man. When Jesus said, "Ye shall know the truth and the truth shall make you free," he was not thinking merely of a cold, scientific training of the mental processes alone. Facts are not all there is to truth. The mental processes do not make up the whole human personality. We are not directed alone by the intellect. We have emotions, instincts, intuitions, consciences. We are directed by the finer urges of our nature as well as by our cold and formal reason.

The whole program of education which the Church carries on is one of its most important functions. I admonish the clergy and other leaders in our congregations to see that our youth and children receive, to the best of the ability which we possess, a well-rounded education in moral precept and spiritual truth as well as in intellectual pursuits.

—Bishop Clingan.



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EDITORIALS AND COMMENTS

A New Approach to the Congregationalists

CHURCHMEN with long memories have not forgotten the ill-fated concordat with the Congregational Church. This document, which its proponents regarded as a hopeful step toward Christian unity, was dynamited by the General Convention of 1919, and since that time the relations between Congregationalism and the Episcopal Church have seemed to be more distant rather than closer.

But during the winter of 1933-34 certain informal meetings were held by a small group of clergymen of the Congregational and Episcopal Churches in Chicago. Through the reading of articles written by members of this group and the ensuing discussions, it was felt that considerable progress was made in ascertaining common convictions and differences and a desire was felt for continuing conversations under somewhat more official auspices. Accordingly, the following year Bishop Stewart appointed 10 clergymen of the diocese of Chicago and the Congregational association of Chicago appointed 10 ministers of that body to carry on the discussions. Official conversations were held at intervals during the three succeeding winters and a book* has now been published giving the report of these conversations.

The present report is dedicated to the glory of God and the memory of Dr. George Herbert Thomas, who was a member of the group until his death. It is signed by the other nine members representing the Episcopal Church and the 10 ministers representing the Congregational Church.†

The report is an important document for the growing archives of the Church unity movement. Its chief importance, it seems to us, is in its record of goodwill achieved and the

hope of more to come rather than in any specific contribution to the cause to which it is devoted. Of definite recommendations, only two clearly emerge—one a revision of a familiar formula for unity, the other a proposal for revision of Canon 11 of the Episcopal Church.

The new formula proposed is an interesting one. Theoretically we suppose everyone interested in Christian unity would agree with the old rule: "In essentials unity, in non-essentials liberty, and in all things charity." The difficulty comes when one tries to define what is essential and what is non-essential. The Chicago group would therefore revise the formula to read: "*In consensu unitas, in non consensu libertas, in utrisque caritas*"—in things agreed upon unity, in things not agreed upon liberty, in all things love.

TURNING to suggestions for "a workable canon similar in purport to Canon 11 but more apposite to the actualities of the situation" (Report, page 83), the Chicago group recommends that such a canon should be based upon this formula for action and should "be constructed from first to last with a view toward a reunited Church." It should recognize the characteristic differences between the two Churches with regard to the ministry and make clear what it is that each is trying to safeguard with regard to that ministry. It should envisage not simply reordination or conditional ordination but an "extended commission on a mutual basis." Above all, the group says: "We propose as the essence of the canon that it should make possible an extended commission only on the strictest terms that each communion might offer its own candidates. No compromise can be contemplated. These terms should include a rigorous examination to determine whether the candidate has a clear sense of the total gifts of God to the Church into whose service his commission is extended."

It is significant to note in connection with this proposed revision of Canon 11 that something similar has been under consideration by our Commission on Approaches to Unity in its conversations with the Presbyterian Church in the U.S.A. We are not prepared at this juncture to say whether or not the revision proposed by the Chicago group is a wise one. We

**The Basic Formula for Church Union*, by 10 Anglican and 10 Congregational ministers of the city of Chicago, edited by Douglas Horton. Published jointly by the Chicago Theological Seminary and Seabury-Western Theological Seminary, 1938. For sale by Morehouse-Gorham Co. and other Church book sellers, price 50 cts.

†For the Episcopal Church, Rev. Messrs. Harold Linwood Bowen, Ray Everett Carr, Edward Ashley Gerhard, Frederick Clifton Grant, John Heuss, John Seville Higgins, Harold Holt, Frank Reuben Myers, and Percy Varney Norwood. For the Congregationalists, the Rev. Messrs. Morrison Russell Boynton, Ernest Graham Guthrie, Douglas Horton, Theodore Carswell Hume, Hugh Sutherland MacKenzie, Arthur Cushman McGiffert, Jr., Hugh Elmer Brown, Wilhelm Pauch, John Morrison Thomas, and Robert James Watson. Dr. Albert W. Palmer of the University of Chicago Divinity School was a member of the original group but upon his resignation Dr. Hugh Elmer Brown was appointed in his place.

do, however, feel that if any revision of Canon 11 is made it should not be on the basis of an approach simply to one other Christian communion, but should be on a broad enough basis so that it might be helpful in the cause of reunion generally. It would undoubtedly be simpler to frame a canon that would look toward reunion with one particular group, such as the Congregationalists or the Presbyterians, than to develop legislation that would meet the needs of a closer approach not only to these Protestant bodies but to our Catholic brethren, particularly those of the Old Catholic Churches with which we are already in communion and the Eastern Orthodox Churches with which we have increasingly close relations. Nevertheless, it would certainly be a short-sighted policy to make an approach to one Protestant body that would be of questionable value in the whole ecumenical relationship of our Church and that might even endanger our relations with other Christian bodies, both Catholic and Protestant.

As in similar schemes in the past, the approaches to the Congregationalists and the Presbyterians seem to be held up by the question of the ministry. But the underlying question is even more fundamental than that. It is the question of the nature of the Church herself and the sacramental character of her life, as well as her relationship to the Incarnate Son of God who is her head.

Humanly speaking, the basic differences that separate Churchmen from Congregationalists seem insuperable. A careful perusal of the present report does not encourage us to feel that they are any less insuperable, though it does stand as evidence that earnest men in both bodies are trying to solve those differences. But we do believe that "with God all things are possible," and we must feel that it is His divine will that these differences shall ultimately be overcome. Therefore we welcome this new attempt to find a common basis of agreement, and we pray that the Holy Spirit may breathe upon it and use it in His plan for the ultimate reunion of Christendom.

The Situation in Europe

DURING the last days of September and the first two weeks of this month political events in Europe were moving far too fast for comment in a weekly periodical. Our issue of October 5th went to press while the conference at Munich between Messrs. Chamberlain, Daladier, Hitler, and Mussolini was in progress. We could hardly make an intelligent comment at that time because there was no way of knowing whether, when *THE LIVING CHURCH* actually appeared, the world would be at war or not.

By the time our issue of October 12th went to press it was clear that war had been averted, at least for the time being. Consequently, we headed our leading editorial, *Jubilate Deo!*, expressing our thanksgiving and the rejoicing of millions of people of every race and nation at being spared the horrors of war.

We still feel that the most important thing about the Munich conference, looked at in retrospect, is that it saved Europe from an immediate and unprecedentedly horrible war. Had that conference not been held we might by this time have been reading of the aerial bombardment of London and Paris as well as of Prague, and perhaps also of Berlin, Vienna, and Rome by way of retaliation, and within a year our own country would almost certainly have been drawn into the conflict, making it a Second World War.

We are not among those who, claiming to be pacifists, nevertheless revile Chamberlain for his abandonment of

Czechoslovakia and surrender to the two dictatorships. We feel deeply sympathetic with Czechoslovakia—a nation which was born on American soil and which has always had the friendship and sympathy of this country. But we do not feel that the preservation of Czechoslovakia, however desirable it might have been, was sufficient cause for a world war.

Nevertheless, there is another side to the picture. As Prof. Klotsche pointed out in his splendid article on the background and significance of the Sudeten dispute in our issue of October 5th, it yet remains to be seen "whether the Czech crisis was the time for firm action to prevent German expansion or whether a later and more serious crisis which cannot help but precipitate war will finally resolve the controversial issue in present-day Europe." The underlying problems of Europe were not solved by the Munich conference—indeed, they were not even touched by it. The main issue is still whether or not the totalitarian heresy is to dominate the world.

For totalitarianism—whether in the form of Nazism, of Fascism, or of Communism—is a heresy. It is a denial of the individual worth and dignity of man. It is the negation of the liberty for which our forefathers fought and to which our own country is dedicated. It is a philosophy of blood and hate as opposed to a religion of mercy and love.

Hitler has already belied by his acts the promise given at Munich that if he were given the Sudeten areas of Czechoslovakia he would require no more territory in Europe. Already he has made additional demands of Czechoslovakia that would reduce what remains of that unhappy country to a position of economic and political slavery to Germany. It is obvious that his eyes are still looking longingly toward the east, even as far as the Ukraine, which he declared in *Mein Kampf* to be his ultimate objective. And in his recent speech in the Saar he again rattled the sabre on the very borders of France.

The peace of Europe continues to hang on the uncertain promises of dictators and the dangerous game of power-politics. War has been averted, but peace has by no means been assured.

There can be only one real solution to the European problem. It is a solution that will not appeal to dictators nor perhaps even to the premiers of democratic nations. It is too simple and at the same time too complex. To suggest it is to brand oneself as incredibly naive.

But the fact remains that the only solution that would really work is that of a Christian society—a fellowship of nations built on the firm foundation of love, rather than a congeries of nations rooted in the shifting sands of hatred and deceit.

The Attack on Cardinal Innitzer

THE RIOT in Vienna which centered in an attack on the palace of Cardinal Innitzer and the slight injury of that prelate himself, together with the more serious injury of one of his priests and the considerable damage done to his residence, marks a new chapter in the history of Nazi outrages.

Of course, the riot is blamed on Communists, as was the Reichstag fire which marked the beginning of the Nazi regime. But this claim will not deceive anyone outside the Third Reich. If it were true, it would be evidence that the "security" that Hitler claims to have brought to a lawless Austria is even more insecure than the Schuschnigg regime, for no such anti-religious outbreak occurred in the days of Austria's independence.

But it is significant that the riot took place on the very day after Cardinal Innitzer, who welcomed the Nazi putsch last spring, had publicly criticized the Nazi government for its anti-religious measures in Austria.

We doubt not that today Cardinal Innitzer is a sadder and a wiser man than he was last spring. It is increasingly apparent that there is no room for Christianity, whether Catholic or Protestant, in the Nazi state. The totalitarian philosophy agrees with Christianity in this respect—that man can not worship both God and Mammon. They differ, however, in the important conclusion they draw as to which of these masters man is to choose. But the Christians of Austria, which was more than 90 per cent Catholic when Hitler annexed it, may yet become aroused to the point where they make the choice in a way that Hitler does not anticipate.

College and School Services

WE WISH to call especial attention to the article by the Rev. C. Leslie Glenn in this issue entitled *Ministering in Two Worlds*. Fr. Glenn has put his finger on the point at which the Church loses a large number of its young people—the time when they go away to school or college.

This is a crucial time in the life of any young man or young woman. It marks a break with the old life, a time when the home ceases to be the center of interest and the school or college takes its place. Too often the Church is regarded as simply an appendage of the old home-centered interest and never manages to find a place in the new orientation of the youth.

One answer to the problem, of course, is to send Church young people to Church schools and colleges. Theoretically this is the ideal solution. In many cases it is also the practical solution. In other cases it may not be the practical answer for one reason or another. Church schools are often expensive, they may not be located conveniently, or there may be other factors to lead Church parents to send their young people to secular boarding schools. This is even more the case in regard to colleges, since the Church college has become so rare.

But the important thing is that the young man or woman going away to school or college must not be lost to the Church. These young people are the material out of which the leadership of the next generation is being developed. The Church as well as the State and society must rely upon them for its leadership in the tomorrow that is just over the horizon. It is tremendously important for the Church itself as well as for the individuals concerned that they shall receive continuing nurture from the Church as they enter into the new academic world.

The parent, the home rector, and the student chaplain, all have a clearly defined duty in regard to the youth away at school or college. The parent and the home rector alike should see to it that the youth is put in touch with the college chaplain or the rector of an active parish nearby. In order to help them make intelligent recommendations, THE LIVING CHURCH is beginning a new department in which are listed services in school and college communities to which students are cordially invited. This list, classified under the names of the academic institutions, will be found on page 399 of this issue, and we plan to continue it in future issues. In addition, a full list of the clergy and student secretaries ministering to college students will be found beginning on page 107 in the 1938 *Living Church Annual*.

A letter to the student chaplain or college pastor from

the home rector and preferably another from the parent as well, giving the name and school address of the young person concerned, helps the college chaplain to find that young person promptly and interest him in the services and activities of the Church in the college center. The college chaplain for his part should follow up all such letters as promptly as possible and should send reports from time to time to the home rector, indicating the ways in which he is ministering to the student. Then when the young man or woman goes on from school to college or from college to graduate school or to business or professional activity in some distant city, the college chaplain can be of further help by putting him in touch with an active parish in the new community to which he is going. Thus there will be an unbroken chain of Church relationships and the individual will grow to maturity with a true concept of the Church as a living universal organism in which he has a vital part to play.

The Every Member Canvass

SOME excellent plans and material for the Every Member Canvass have been developed by various dioceses this year. In the hope that the experience of one diocese may prove helpful to others, we wish to call attention to three diocesan projects that have particularly commended themselves to us this year. Others may have equally good plans and material that we do not know about, but these three at least should be known by the entire Church.

The diocese of Rhode Island has produced an attractive illustrated booklet entitled *Do Churchpeople Know?* Filled with attractive candid camera shots of diocesan activities and individuals participating in them, the booklet gives a living picture of diocesan missionary work. Brief paragraphs emphasize and clarify the work being done, and it is made clear that "it costs money, but we feel that nowhere could you find a better investment than in God's creatures, in making His kingdom live in human souls and bodies." The last two pages are devoted to the general missionary work of the Church at home and abroad. The back cover contains a picture of the pledge card with a hand pointing to the red side and the notation: "\$70,000 is needed on this side. . . . When this card comes to you, what will be your response?"

The diocese of Chicago also has a pictorial canvass booklet entitled *A Happier, Richer Life Begins . . . When you Follow the Way Suggested Here*. The style of the brochure is modeled on the magazine *Life*, and the pictures are vivid and appealing. Most of them show diocesan missionary work, but six of the 24 pages are devoted to the work of the general Church and two are left for the local parish to tip in printed or mimeographed information about its own program and budget. The whole booklet is built from the standpoint of the parish, and is intended to give a picture of the Church at work in parish, diocese, and the whole world. This it does very effectively.

A laymen's committee, called the "New Approach Committee" and headed by Donald P. Welles, a young and prominent Chicago banker, is sponsoring the program of the canvass in connection with the brochure. The whole project has the sponsorship and support of the diocesan department of ways and means, of which the Rev. Gowan C. Williams, rector of St. Mark's church, Glen Ellyn, is chairman.

Supplementing the Chicago diocesan brochure, which the committee hopes will be taken by canvassers into every Churchman's home in the diocese, there is a valuable mimeographed booklet entitled *Organizing the Every Member Canvass*, intended for rectors and canvass chairmen. The time schedule

and examples from experience contained in this booklet are particularly valuable.

The diocese of Milwaukee does not have a special canvass brochure but it does have an interesting program for presenting the whole work of the Church to every parish in the diocese. During the month ending November 20th, a layman is to present the Church's program in every parish and mission at the regular late Sunday morning service. A selected list of laymen has been authorized by the Bishop to make this presentation and they have been supplied with information and material to help them give a well-balanced picture of diocesan and general Church needs, as well as those of the individual parishes to which they go. Coming from well-informed laymen, it is hoped that this fresh picture of the Church's world-wide activities will come with new vigor and arouse increased enthusiasm for the Church's program.

Never in the history of the Church have fields been so ripe for the harvest in many parts of the world as well as in our own country. For four years the Church has been directing the attention of her members to their own personal religion through the Forward Movement. The time has now come for the Forward Movement of the Church to enter into a new phase, and for the Church to take up again with power the divine commission to carry her message into every corner of the world and bring her ministration to every human soul. That is the larger aspect of the Every Member Canvass, and the missionary responsibility that rests upon the shoulders of every baptized Christian.

Through the Editor's Window

LIVY was as indignant this morning as only an Office Cat can be. He greeted the Editor with arched back, fur standing straight on end, and green fire flashing from his eyes. The Editor wondered whether he had forgotten Livy's bowl of milk the night before, or had let Friday pass without the customary tin of salmon.

But the situation was even more serious. The trouble with Office Cats is that they can read, and Livy had somehow got hold of a clipping from a metropolitan paper that someone had sent to the Editor. He deposited it scornfully on the Editor's desk and retired to a corner of the editorial book case to glower while the Editor read it. Here are the high spots of the clipping, quoted verbatim from the newspaper but with the names of the principal characters changed.

The clipping was from the society page, and the four column heading read: "Cocktail Party to follow Christening of Smiths' Baby at Suburban Home."

The Editor began to read aloud: "All the John Smiths' friends, which means practically the entire fashionable population of Suburbia's North Shore, are glad of the excuse which has been afforded them this afternoon to forget about the major and minor catastrophes which the recent hurricane showered upon everyone.

"The former Marjorie Roe Smith's small daughter is to be christened by the Rev. X. Y. Zilch, pastor of one of the city's most fashionable churches, St. Midas' (Protestant Episcopal). When Dr. Zilch has blessed the babe and bestowed upon her the name of Virginia, she will be removed to the nursery where distant echoes of the ensuing cocktail party will reach her tiny ears all afternoon. . . .

"Mrs. Smith, who is wearing her brand-new Bonwit pinky beige afternoon gown, has been married to her present husband for a little over a year. She is the former wife of Richard Roe. They were divorced in 1934. Mr. Roe and his present wife, the former Mary Doe, are practically neighbors of the Smiths in

the fashionable community. John, who is connected with one of the fashion magazines, is blessed with amazing and mercurial wit which will come in handy at this afternoon's event."

There was more of the same sickening nature, but Livy had already had as much as he could stand. Even a cat, his attitude said only too plainly, knows the difference between a sacrament of Holy Church and a cocktail party, and realizes that a baptism is not an occasion for the father to display his "mercurial wit" before the "ex-husband" of the child's mother and that gentleman's present mate.

The Editor tried to explain to Livy that you can't believe everything you read in the newspapers, particularly in the society column. He assured him that he was confident that no priest of the Episcopal Church would have anything to do with such an affair as this, and pointed out to him the wisdom of the Church's requirement that baptisms should normally be held in the Church. It was all to no avail. Livy still believes that what he read in the paper is the truth, the whole truth, and nothing but the truth.

As the Editor was himself a bit suspicious, he decided to drop the whole subject and, the day being Saturday and the weather propitious, he jammed his hat onto his head and walked out of the office, deciding to go to a football game instead of attempting an editorial.

HERE IS a new crop of howlers that we clip from an exchange:

"An abstract noun is a noun that does not exist, such as goodness."

"When she had put all her clothes in the propaganda she went to the hotel."

"Complete: 'Where there's a will, there's . . .' Answer: 'A dead man.'"

"Is 'trousers' singular or plural? It depends upon which end you mean."

"To boycott means to leave alone. It comes from boy and cot, because baby boys when they cry are generally left in their cots."

"An intransitive verb is a verb with no movement in it, such as sit or stand still."

"A pedagogue is a place where they cut your corns."

"Queue is the Latin for two by two."

ANSWERS TO CORRESPONDENTS

A. E. B.—"Will you be so kind as to put into your paper something in regard to the Ascription with which most sermons end—its general form, its general use, and whatever may be. I have been seeking some mention of it in such books as I have access to, but so far can find no mention of it."

We have passed this inquiry on to a well-informed bishop who writes: "There is no use looking for an answer to it in books. I know of none where any useful information could be found. The use of the Ascription seems to be one of those customs without any particular authority or history behind it."

"A sermon is not a ventilation of some preacher's ideas. It is meant to be a proclamation and an exposition of some Christian truth. It is essentially God's message and therefore is properly attributed to Him. This is indicated to the congregation by the Invocation at the beginning and the Ascription at the end. Usually a sermon is introduced with the statement, 'In the Name of the Father and of the Son and of the Holy Ghost.' This marks it at the outset for what it is. The only reason we preachers presume to address a congregation of people who may know as much as we do, or more, is that we are speaking in the name of God. When we have finished we designate it as an offering to Him and hope for the best. It is usually done in an Ascription in some such words as these—'And now unto God the Father, God the Son, and God the Holy Ghost be ascribed as is most just and true all might, dominion, power, and glory, now henceforth and forevermore. Amen.' The words may vary. There is no prescribed form. A sermon is part of the offering of worship and the Ascription says so."

OBSERVER—Auricular confession is practised in the Episcopal Church, but on a voluntary, not a compulsory, basis. For a brief presentation of the Sacrament of Penance in the Episcopal Church, see Bishop Wilson's *Outline of the Christian Sacraments* (Morehouse-Gorham, 30 cts.).

R. J. H.—Holy Unction was discussed at length in the leading article for the March 2d issue and the leading editorial for the March 9th issue of THE LIVING CHURCH. It has been considered from earliest Christian times one of the sacraments, with a twofold function of remission of sins and physical healing.

D.E.C. The tippet is properly worn by a bishop, priest, or deacon over the surplice when he is not administering a sacrament or is in choir at the administration of a sacrament. It is therefore proper, and by some considered preferable to the stole, when a clergyman is officiating at Morning or Evening Prayer.

If Baal be God, Then Follow Him

By the Rev. William M. Hay

I THINK even Anglicans so calm would feel not a shocked horror but at least raise a languid eyebrow if they realized how completely some of the old religious words had been emptied of their old meanings and left wounded and half-dead by the roadside.

There has been a large movement of thought in the world these last 400 years, so large and so slow that only now is it being seen as a movement away from Christian standards, weakening our evangelistic and missionary motives, and depriving us of the ideas that would help us to think right thoughts about economics, politics, and education—for, after all, I must have a right thought about man or I'll never have a right thought about his wages. This movement has been accompanied by so many good things—new skills with materials, a larger synthesis of particulars in physical science, a somewhat wider sharing of some results—that we have lost sight of the fact that all these goods are not religion, nor can they take the place of religion.

My argument arises just because the most learned and honored opponents of traditional Christianity assert with assurance that man, not God, is the center of being and the end of life, that the material is fundamental, and that the world and life exist for man.

It was prophesied 400 years ago that we should lose our religion, and it begins to look like a true saying. There is a human inertia, however, that makes even downhill a slow business, and results sometimes take a long time to appear. The Church is maintained as a living thing partly by those who consciously and grimly hold on to their religion in spite of the *Zeitgeist*, and partly by an unconsciousness on the part of the many that the old key-words have been emptied—words like God, man, soul, faith, duty—and have been either abandoned or so changed that they mean anything or nothing. The abandonment of religion in favor of philanthropy, theology for anthropology, soul for science, divine Paternity for human fraternity has resulted in the current confusion of purposes.

For a long time we have all listened to prophets of the New Age as they made here and there an assault on the walls of *Urbs Dei*, from the camp of physical science, comparative religion, biology, psychology, or sociology.

To the layman, who comes on such forays only by chance, in his Sunday paper perhaps, they may seem to be only the personal dictum of some single teacher; and the layman dismisses the man as a nut, if the teaching is too outrageous, or as merely biased by absorption in his own subject.

There is, too, in these assaults a cushioned softness that deceives because there is so much one can agree with. For instance, "The goal of religion is the fulfilment of the normal duties and opportunities of life as we experience it, with sympathy and idealism and passionately unselfish devotion" (E. S. Ames, *The New Orthodoxy*, 1925, p. 101). Every word there is good, every phrase is good, and the whole idea, so far as it goes, is good. But when that sentence is placed in its context, it is seen to be part of an argument that slyly evacuates the old meanings from the old words, and in particular denies the old emphasis.

But what we have to contend with is more than isolated articles or books. It is a whole atmosphere of doubt, of negation, of a reasoned body of opinion, held and proclaimed by men of high intellectual rank and in widely influential posi-

tions, which is utterly and eagerly hostile to Christianity.

We know of course how the original meaning of the word Church has been replaced by the idea of a self-constituted group with no necessary bond with any similar group; we know how sacrament has been whittled down to ceremony, the Lord's Supper to a mere memorial pantomime, Baptism to a dedicatory *tableau vivant*. But this process, which began with the demand for a new Church (16th century), has gone on to destroy also the meaning of God.

Under the influence of the hope first promised by Satan ("Ye shall be as gods," Genesis 3:5), our day has chosen humanism in place of theism. We think of the Church in terms of a sect, of Christ as one of the world's great moral geniuses, not as a Saviour; God has become the name for an inherent tendency in things, and religion has become a matter of "how best to get along with a rather intractable universe"; man is deified and society is "divinized."

What we have seen is a very considerable expansion of some sciences—biology, psychology, physics, and others. We have respected those who unwrapped before our eyes the wonders of our world. And that respect carried over to the same biologist or physicist when he began not merely to philosophize (which he professes is not his business) but even to theologize (which is even less his business). We thought that a man who was a master of so large and difficult a subject as biology must necessarily be equally a master of theology, for theology is so easy that even vestrymen sometimes try their hand at it. One might as wisely expect a good sculptor to be also a good lawyer, or a good carpenter to be a good singer.

THE PSYCHOLOGIST'S business is to tell us what actually goes on in the mind; the biologist's, to tell us what actually goes on in a frog. But the psychologist as such has no standard by which to affirm the truth or falsity of what goes on in the mind; nor is the biologist as such capable of saying where this frog came from, even if he traces its lineage back to or beyond the first frog that ever was. It's no use their pretending that they can construct a theology out of a knowledge of particulars; and no use our assuming that science is an assertion of facts, but that theology is only a controversy over words. I am certainly not decrying science, but the tendency of scientists to come barging into regions where they don't know the language, haven't had the experience, and where their test-tubes and scalpels are of no use. After all, even a scientist may be mistaken, even a psychologist may be wrong.

The new assault of our day is more clever than the old. The old said flatly there is no God. The new uses the word God, but you can never pin the word down to a definite meaning. It's like playing a game where the rules change every few minutes according to the whim of your opponent. In chess, according to the modern theological formula, a bishop suddenly becomes a rook, or a knight becomes a queen.

We cannot learn anything without naming it, and we need agreement as to what the name means. If by "dog" one man meant a frog and another a hog, we should have a fine confusion. Let "dog" mean dog always and everywhere, and then we can combine all men's knowledge of dogs, without a lot of irrelevances about frogs.

For instance, suppose you do define God as "the ideal tend-

ency in things," a favorite and frequent definition. That has a pleasant sound, but what does it mean? I can hardly deny that there is a "tendency in things" without denying purpose, and therefore will—but I can and do deny that the tendency resides *in* things. We discover the tendency not *in* them, but as imposed on them from without. Otherwise we have movement without a mover, an effect without a cause, which is pure determinism. So what? Well, just this—you started with "God" and you've ended in blind chance. Or, this word "ideal," I suppose in the sense of "an idea not yet realized." But whose idea? Either your dim, slowly expanding idea of what things *may* become, or God's purpose, too large for our vision, in process of being actualized. In either case, the idea is not in the things, nor in their process of becoming. Idea is personal, not material; it is not *in* matter, but imposed on matter.

BUT there is a feeling that somehow by our discoveries in nature we have obliterated at last the distinction between matter and spirit, between tool and worker, between man and God. We have emphasized the unity of man, the intimacy of his soul and body, his immanence in his body, the one indistinguishably shading into the other, till we have forgotten his compositeness. For man, according to Christian teaching, is "composed" of body and soul. Body is not soul but matter; soul is not matter but spirit. Then we have emphasized the immanence of God in His works, to the point of identifying creator and creature, forgetting His transcendence.

Now, a good many words have no meaning when they stand alone. *Top* needs *bottom*, *long* needs *short*. And immanence without the correlative transcendence means identification. I am glad to have biology help me to believe that God stands not afar off in aloof disdain of an amoeba, but by His power and purpose enters into that mere speck of being, completely into its existence and its potency. But to go on and argue from that that the amoeba is a part of God, or even an emanation from God, is just not logical. You might as well argue that if I enter a church, I become a church, or the church becomes me. I am still transcendent to the building, and so is God to all that He has made.

It is no wonder that when key-words like God and man have been emptied of their meaning, other old words also begin to stagger—words like duty, responsibility, sacrifice, immortality. People have a tough battle to save their souls anyway; but it's even tougher if they get the idea that the soul may be only a fiction and its saving only a dream.

There is, after all, no essential difference between making an idol with your hands and making one with your mind. "The carpenter stretcheth out his rule; he marketh it out with a line . . . and maketh it after the figure of a man. . . . And the residue thereof he maketh a god, even his graven image: he falleth down unto it, and saith, Deliver me; for thou art my god" (Isaiah 44:13-17). This you will agree is a stupid notion, not redeemed by its sincerity, though perhaps excused for its ignorance. What I argue here is that it is just as unintelligent to set up an ideal, a tendency, a projection or a libido in place of the God who has revealed Himself as none of these.

Service and Prayer

CHRISTIAN SERVICE involves prayer in order to guide our duty. It may be easier to pray than to work and then to end in having our work satisfy us with something less than God. Work without prayer is presumption, and prayer without work is sacrilege.

—Bishop Woodcock.



CHURCH MUSIC

Rev. John W. Norris, Editor



A Popular Misconception

OUR RECENT COLUMN on the Good Old Songs We Used to Sing has brought from one reader an interesting reply, which we deem worthy of printing:

"In re your bid about who were conversant with the songs you named, I know something about a third of them. We used to recite, 'Woodman, spare that tree,' in school. I have come across 'Rosin, the beau,' though I can't recall much but the title. It was about an old violinist. 'Do they miss me at home?' and 'What is home without a mother?' I remember more as sayings. 'My grandmother's advice,' however—a sprightly ditty—I can sing for you any time you can stand it. It ends with the daring couplet:

'If all the boys—girls had been so much afraid,
Grandma herself would have died an old maid!'

"I am still going strong, and, if you will forgive me, it excites my grief and fury when you seem to be constantly urging the substitution of the medieval for the old-fashioned. What's old-fashioned to you may be very dear and fresh to some of us. Wait till more of us are dead! I'm only 54. I miss in the, to me, *very* New Hymnal such hymns as 'Almighty God, whose only Son' and 'Hail the day that sees him rise,' even 'Lord, I hear of showers of blessing' and 'I'm but a stranger here.' Why not those instead of some of the awful morbid ones like 'My God, I thank Thee who hast made the world so bright'? It sounds worse than Charlotte M. Yonge's masochistic—or I'd better say flagellistic—strain, which mars her splendid writings.

"Remember that medievalism is the new fad to many of us—doubtless to many more than to me who was brought up more or less Gregorian. We used to intone a lot more and I loved it. I could do 'Hear what comfortable words . . . myself, but I can't hear a priest do them any more. Out of style! Out upon so much stylefulness!'

This letter is quoted in its entirety, with the exception of a list of old, familiar song titles, because it displays a misconception which we believe to be in the minds of many people regarding Church music. The lady, who so frankly states her age, is not a great deal older than this writer, yet she indicates a desire to retain those things with which she has been familiar regardless of their intrinsic worth.

There is, on the part of the leaders in the present movement to make the music of the Church fulfil its proper function, no effort to substitute the music of any period or school for that which is familiar, provided that which is familiar is suitable Church music. There is, it is true, a strong movement to encourage the use of music that is good and suitable, regardless of the period or the school whence it emanates. Gregorian music has its place. It is essentially the music of the Church and has been throughout the ages.

Yet to substitute Gregorian as the sole music of the Church would be to rob ourselves of much that is devotional and inspirational in other schools. The polyphonic school of the middle ages saved the music of the Church when it had degenerated into mere popular music. Subsequent periods have produced much music for the Church, but not all of it is suitable. The unsuitable should be rejected. What is needed is a comprehensive acceptance of all that leads to true worship.

There is an effort to eliminate from the Hymnal many subjective hymns of the I and My type which, though suitable

(Continued on page 384)

Out of the Hell-Box

By the Rev. Irwin St. John Tucker

THREE A.M.—time for lunch. The morning paper has locked its forms on the final edition—nothing but utter disaster can open them again for an extra—and the afternoon paper, printed in the same shop, is beginning without a pause to shape up its country run.

In this break between the days is a chance for me to eat. So I walk out from the news-room into the composing room, through narrow aisles between whirring, clicking, rattling linotype machines, for a look at my galleys before I go for a sustaining bite;—and the hell-box, shoved by a grinning, ink-faced printer's devil, almost gathers me in.

In the hell-box, a metal truck on wheels, is collected the type from broken news pages, after their mats are made. All the fragments are thrown here—typographical revisions and corrections, trims, changes of every sort, together with the body type which has served its purpose. When the hell-box is full, all that type metal goes into the furnace to be melted again into bars—"pigs"—which again are lowered into the melting-pot on the linotype machine. From it they appear as new lines of type, telling new stories, even while the mats made from their endless lines are being molded into semi-cylindrical plates, clamped on huge rollers of the battery of presses, to begin covering millions of pages with inconsequential chatter.

Through the hell-box goes all the chronicle of the world's doings in all their aspects. It makes no difference: sports, markets, society, church news, liquor ads; local, telegraph, and cable; births, weddings, funerals, deaths; news of the White House and news of the Police Court—all goes through the hell-box.

A lump of type metal issues from the clicking linotype in the form of a humorous story of doings at the zoo. That type takes its place in the page form. Its mat is made; the page is broken up; the metal is melted, remolded, and melted again, reappearing as part of the President's message;—the same metal, only telling a different story.

That same metal which today screams with news of the world at war, tomorrow may convey the adventures of Peter Rabbit.

How many stories has the hell-box swallowed? How many stories have I handled and sent up to be set in type and later thrown into the hell-box, in the thirty years I have sat intermittently on the rim and in the slot of a copy-desk!

All goes into the hell-box; the type in which the story is set, and the story itself, and the people about whom the story is written;—and also the people who wrote it, and who read it.

It is strangely, fatally human, that hell-box. Pick up a handful of the shining linotype slugs and read them—backward, of course;

Infernal massacre. Screams of wild bride wore simple costume of white never mind. My husband will attend singled to left. With a quick dive fiend!" she hissed, with a guttural stocks on the other hand staged quite KILLS SELF AND WIFE WITH sermon on "Modern Tendencies" accom-President's humorous comment. They awaiting electrocution. In final PANTS AD AT END

It is like listening to the ravings of muted madmen. Yet this type is only an hour old.

My galleys are not yet revised, so the page cannot be made up. It takes less time to correct the type in galley than in the page. So I go out for my pre-daybreak lunch—and the hell-box in spirit goes with me. . . .

Ancient religions took for their symbols the parables of sheep and shepherd, tares and wheat, river and land, and on these built a philosophy. After thirty years in the service of the press, is the hell-box the symbol of my philosophy?

WEST MADISON STREET

ALONG the cool darkness of West Madison street one may walk in shirtsleeves to the all night cafeteria, for it is summer. This month I am on the lobster trick, from midnight to 8. Other variations of time schedule there are without number, for a newspaper must have some one on the watch day and night, year in and year out, and one's hours of labor may vary capriciously from dusk to dawn and back again.

It is astonishing, when one stops to contemplate it, how great is the race of people who must work all night. Telephone operators, lunchroom waiters, cooks and bus boys, taxi-drivers, streetcar men, bakers—but the busiest of all are the printers, preparing the evil of the day for the eyes of the morrow.

At the all night restaurant a Polish scrubwoman, sloshing strongly ammoniated water around the floor, looks courteously up from where she kneels on a wheeled platform that skids her over the pink linoleum.

"*Prosha, pan*"—"please my lord," she asks me, smiling from the depths of her adversity as only a Polish scrubwoman can smile. Please, my lord, will I move my feet, so she can finish her job?

West Madison street itself is a hell-box—a human hell-box full of derelicts. Oh, the stories they can tell, those drifting men who hive in huge flophouses at 10 or 15 cents a night. There isn't "class" to a story told by a derelict; but there is horror in plenty, and humor too; some heroism, and much despair, but over all a kind of gray numbness. . . .

That type metal in the composing room will be recast into a new story. What of the waste type in the human hell-box. Will it be corrected? Can it be recast?

Consider the wreckage in overcrowded prisons, in jammed



"FRIAR TUCK," NEWSPAPERMAN

misery-laden charity hospitals; in insane asylums, in homes for incurables.

In all these myriad places we gather our human typographical errors. Can the story of a life, once wrongly set, ever be made true and right?

That is the other side of my calling. For tomorrow, at dawn, I shall stand at the altar.

Six nights a week of driving pencil furiously over paper, through and across eternal rivers of copy flowing in eight-inch-wide streams in black typewriting on yellow or gray paper; six days of editing and heading the world's wild story for its own curious and unfriendly eyes; and the seventh day in the sanctuary.

Tomorrow at sunrise I shall stand in the cool gleaming glory of the chancel, before the throne of the heavenly Grace; and I look forward with longing to the hour when I shall feel clean again.

IT'S THE SAME STORY

ON THE SURFACE a great difference may appear between the two callings; reporter, copyreader, editor, dealing with the news of the moment; and priest, pastor, counselor, dealing with unchanging tidings of eternity. Yet both tell a story; and after thirty years I have come to realize that it is the same story.

In a newspaper we look for the chronicle of births, deaths, and marriages; for stories of disaster or good hap befalling those whom we know. But these also make up the bulk of the subject-matter of the altar.

To the altar people naturally and normally bring their joys and sorrows; their happinesses and defeats; their babies to be baptized, their troth to be solemnized, their dead to be buried.

From the pulpit, as from the editorial page, they receive much advice; in the confessional, or in the pastor's study, the stories they tell are amazingly like those one reads in the pages of the daily press.

"I am in trouble; I didn't know he was already married, and of course our marriage is void. . . . I did not mean to keep the money; I only borrowed it, and never could pay it back, and now they have found out. . . . I spent two years in prison, and they've tracked my record down, and I've lost the job. . . . My husband left no insurance when he died, and I simply must get a job to feed my babies. . . . The doctor tells me I have cancer; it isn't that I'm afraid to die, but I'll be such a long time dying. . . . We can't afford to get married; the bank will discharge him if we do; but I just have to get married; it's three months now. . . . We went for a moonlight ride, and had too much to drink, and then. . . ."

Those unwritten stories one must never reveal, and which shock so many when seen in news print, are the daily grist of a pastor's study. Human nature is constant. Day by day the make-up of the obituary page is the same. Only the names vary. Sorrow is identical; only the hearts which break are different. . . .

And now as I return to my desk from the lunch before dawn, presses roar and thunder like surf of a tempest driven sea. A torrent of paper, white, peach colored, and green, embellished with red lines and much printing and many pictures in black and white, pours forth in proportions so enormous that if stayed in its swift course it would soon engulf the 12 stories of the building from which it issues.

Trucks are lined along the curb for blocks to receive this tidal current. Having swallowed their loads, they dash out every way with raucous horns and roaring motors to spread



FR. TUCKER, PRIEST AND PASTOR

at every street corner and in every home the story of the day that is gone, and the prophecy of the day that is to be.

IN THE HEART OF THE STORM

LABOR of many hands and of many heads went to make up that newspaper. Because it must respond to every need, a newspaper force comprises a complete miniature of the world it serves. Between the fashion advisory bureau and the brawling, loud-mouthed circulation crew is a gulf as great as that between the Lake Shore drive and West Madison street, united only in the product of their toil.

Nobody knows all the departments except the copyboys, who circulate through them like red corpuscles through the winding channels of the arteries. Any newspaper can get on very well for weeks at a time when its managing editor is away; but show me one that can run for a day without its copyboys!

In all these departments the noise varies; but the post I held for 12 years—the copy-desk slot—is the wildest of them all—like a promontory exposed to every gale that blows, where one must hold on with stern grip to keep from being wrenched off and hurled into calamitous outer space.

Look into our newsroom a while before deadline. There is a steady rattle of many typewriters, driven against time; telephones ringing; electric-fingered teletypes are covering mile after mile of long white ribbons of copy paper with disjointed dispatches alternating with jesting comment of the widely scattered operators; police reporters shouting into telephone mouthpieces; political reporters murmuring suavely into similar mouthpieces; telegraph keys clickering; editors yelling for copyboys; rewrite men yelling for cypaper; and over all, in the local room of this particular newspaper, a loud-speaker above the glass walled den of the city editor, hideously squawking hoarse summonses and fresh commands.

It seems, and sounds, like utter confusion. Yet underneath it all is the steady pressure of the news—the hunger of the world to know all that has happened to itself; the desire of conscious life to enlarge its own consciousness with the knowledge of what others have done.

THE OTHER SIDE

NOW come with me at dawn to the sanctuary. If you have been with me all Saturday night, the glare of light, roar of presses, and smell of ink leave a smudge upon the consciousness, like that smudge of the double-faced carbon

(Continued on page 382)

Ministering in Two Worlds

By the Rev. C. Leslie Glenn

Rector of Christ Church, Cambridge, Mass.

THE TITLE suggests the blessed hope of a continuing ministry after death, or a rectorship in Europe and America, or parish experience before and after the War; it came from none of these sources, but instead from the experience of one of Massachusetts' most distinguished presbyters, whose ministry spans 47 years in one parish. Trinity church, Newton, is the only parish Dr. Edward Sullivan has ever had, and he is the only rector they have ever had. He told me his experience is like ministering in two worlds, because there have been so many changes in that time. Not only the obvious changes like telephones and automobiles, but the gradual changes in the living habits of people that make this a different world from the world of 50 years ago. The differences in half a century seemed obvious as he mentioned them, but he is a forward-looking alert leader, and it is a question whether the Church as a whole sees what has happened.

"The Junior High School. Every boy has his tuxedo at 14. Since there is only one car in the family, father and mother quite often don't have it in the evening."

"The exodus to college. It isn't only the boys, but the girls all go. And not the rich only, but every group."

"Newly married couples prefer to set themselves up in apartments in a different city from their parents. The generations are scattered."

In those three observations alone changes are described whose consequences are scarcely realized. The weakening of authority and the absence from home of most young people from college days on have altered living for the average American. Pastoral theology based on the centrality of the home and the unity of the family under one roof simply is archaic. It belongs in another world of 50 years ago.

What can be done about the undisciplined home is very difficult to say, but what must be done about the scattered home is obvious. People must be taught loyalty to the Church so they will transfer easily from parish to parish, and letters must be written so that the moving younger people can be looked up. It simply isn't enough any more to teach the child to love his parish church and to afford him opportunities for getting to know his minister. He was always supposed to be brought up with a sense of the world wide extent of the Christian brotherhood, now he must be brought up that way. Congregationalism belongs in the world of the past. Before he is 30, a modern youth must attend at least four different churches, his childhood church, his school church, his college church, and the church in the city where he starts his life work. (With some, childhood church and school church are the same, so there are only three.)

But the possible three or four are often reduced to one, because the childhood church is the last and only church. This is not because the adolescent has lost interest in religion, but because he has moved away. The difficulty is not psychological, but geographical.

Most of us who are privileged to minister in college towns don't regard our job as primarily winning students, but as holding students to the Church. They come to college prepared to practise their religion, but it is a new environment, distractions are bewildering, and habits are broken. Our task is to get to know them quickly before this can happen. Of course it can

be said that if they were strong enough in the faith they would not need to be sought out and welcomed in the new parish, but that does not excuse us from seeking them out. The Good Shepherd may have felt that sheep should not wander, but he went out and found the missing one. To say that there would be no college problem if our Sunday schools were better is a bad half-truth, for the Sunday school was held in a different city from the church services of college days.

The new world we minister in requires endless letter writing, commending "our true children in the faith" as they leave us. Epistles have always been a uniting force in the Church, and the modern ones "introducing our younger brother and fellow-servant who enters the Freshman class this fall" just as truly today bind us together in the mystery of the Fellowship.

A LETTER came this fall from a father who is a clergyman, "Phyllis has written that your wife and you have invited her to your home this coming Sunday. One of these days when you have children of your own away at college, and somebody does that for them so promptly and generously, you will have a more adequate notion of how grateful we are to you both. She is happily launched on her great adventure and your kindness to her has brought just the touch that was needed! From her letters, all of it seems quite ideal. To read them is almost as good as going back to college ourselves."

To this I could reply as any college worker would reply in gratitude "Your daughter, sir, was well brought up and sought out the church, and furthermore, you wrote about her and we knew she was coming before she got here. Small credit to us for the little we did."

Capitalism's Harvest

CAPITALISM is now reaping its own harvest. When I came to this country to make my home, labor was shipped in and treated as industry willed. Low wages, intolerable conditions of work, absence of any security, national nicknames, and all too frequently, arrogant control and ruthless treatment characterized the attitude of those who controlled the purse strings. Capital in the saddle makes a sad story. Labor riding the old mare could not be more ruthless and inhuman. At least labor has human values in view, while capital had only profits. However, it is well to remember that reactions, like a pendulum, head in the direction of extremes. "Whatsoever a man soweth, that shall he also reap" is certainly evident in the industrial and political world in enough places today.

—Bishop Jenkins.

A Prayer for Labor and Industry

O LORD, our heavenly Father, we humbly beseech Thy mercy for the multitudes in this land who are suffering from scarcity and want. Revive the work and industries by which they live. Restore order and peace in the industrial life. Grant that justice and righteousness may regulate the distribution of the rewards of labor. Guide the hearts and minds both of employers and employed that they may be led to mutual forbearance and conciliation; and grant that Thy grace may so purify the hearts of men, that the kingdoms of this world may become the kingdom of our Lord, to whom with Thee and the Holy Ghost be all honor and glory, forever and ever. *Amen.*

Return to Wusih

By Dr. Claude M. Lee

[As reported in THE LIVING CHURCH for October 12th, Drs. Claude M. Lee and John Roberts have been able to return to Wusih, China, where they have reopened some of the work in St. Andrew's hospital. Dr. Lee writes of the exasperating details of his return.]

IT IS not easy to get to Wusih now. The motor roads are ruined by military use, and on the railway there is only one train a day, each way. In Shanghai it is necessary to be at the north station at 5 A.M. to buy a ticket. One must get in line and submit to crushing pressure from people in front and behind. I was near the front of the line and was over 45 minutes getting to the ticket window.

Then, bags in hand, I stood for two solid hours in a small room packed with people on a steaming hot, sticky day. Then we had to wait until the gates were open so that we could board the train.

At one time just after I got my ticket I was clear of the ground, as I was carried along by the pressure of the crowd. When I got on the platform, coat, necktie, shirt, shoes and trousers were soaked with sweat, as though I had been flung into a river.

To cap the climax, a gendarme thrust his thumb through a 5-lb. bag of flour I was carrying and I got flour all over me. He wanted to see what I had, and he saw.

It was not bad on the train. The trip was fairly quick and comfortable. There was no difficulty until I reached the gate at Wusih. The city is occupied by the Japanese military.

I presented my pass to the sentry at the gate and without looking at it, he began to make signs to me, so I passed over to the side of the gate toward an officer, probably a corporal or sergeant, who had risen and was coming toward me. Again I held out my pass and again the mysterious signs; then this man pulled off my hat.

I took it from him, put it back on my head, and said in English, "I am an American." Again he snatched off my hat and again I put it on and walked a few steps; the whole thing happened again, whereupon he began to laugh and I put my hat on and left without even having my pass examined.

I have written to protest to the commandant here and through the American consulate to Japanese headquarters, so we shall see whether it ever happens again. I think they are trying to put on the airs of the Samurai, to whom all natives of Japan not of that class had to bow in the old days!

St. Andrew's hospital has started work again. In many ways it reminds one of the first clinic, started on March 16, 1908, just over 30 years ago with little equipment, for much of the valuable equipment for modern clinical work has been smashed or carried off. Besides this the competent staff of doctors, nurses, and technicians which was here a year ago is scattered.

The reopening of the work was in the middle of one of those storms, called typhoons in China, which came down with a tremendous force, a wind of about 50 miles an hour blowing down trees and telephone wires and sending bricks and tiles flying.

In spite of the storm, eight people came in to seek relief. The first was a case of cholera; a young girl of 18 had been taken sick in the night, but owing to the occupation, she could not come to us until she was almost in a state of collapse. Promptly a vein was chosen and she was given a life-saving

infusion of saline and glucose, after which her blood pressure rose from almost nothing to a full and strong pulse.

When she came in she could hardly speak, so feeble was her husky, faint voice. After the infusion, her voice was strong and clear and she had lost the terrible weakness which came from lack of body fluids.

Then there came a child of six, with encephalitis. Little could be done for him except make him more comfortable. He was followed by a woman with a tumor, not malignant, who can be cured, as soon as we are able to care for in-patients again. Next was a girl with a tuberculous condition in her abdomen, for which something can be done, and she was followed by a man with an acutely inflamed gall-bladder upon whom, in spite of poor facilities and almost no help, an operation is to be performed.

Patients are limited to 100 a day in the out-patient department. This is all two doctors can care for.

Out of the Hell-Box

(Continued from page 380)

paper which bequeathes its mark to every surface it encounters, lest the duplicate of an important story be lost in the hurry by turning it the wrong way. We take a car in the fresh summer dawn, and enter my little sanctuary, among its trees.

All is hushed, reverent, clean. Candles gleam against a background of richly hued curtains. Through the gorgeous window overhead the sun sends his early rosy glitter, sparkling on soft whiteness of the fair linen, and the polished brass of candlesticks and cross, and the dark beauty of carved wood; on white corporal, and golden chalice and paten. Flowers glow between the bases of the candlesticks and around the cross; their spreading perfume mingles with the pervasive fragrances of the ruby wine;—

Whatever sound there is will be subdued; murmur of many voices in Creed and Confession; clear, chiming thrill of sanctuary bell; my own voice, loaned for the occasion to Another;

"This is My Body. . . . This is My Blood." . . .

On the surface the difference between these two callings is very great. Yet underneath the form and sounds of the altar is the same deep urge as that which gave being to the forms and sounds of the press;—the urge of Life to know about Life.

These folk, kneeling in their ordered rows are the same people to whom the paper is delivered, or who grab it with feverish hands from the news-stands when great events are blazoned thereupon. Stories they tell me in confidence are much the same stories the newspaper tells to the world. This is the difference: I may never breathe a hint that I know the things they tell me when the purple stole is upon my shoulders.

All through my years of impersonal chronicling of the woes and delights of others in the printed page has run that steady undercurrent of the altar. Little voices just able to whisper "Thavior, like a Thepherd lead uth"; older children at their confirmation singing with starry eyes "Jesus, I my cross have taken"; the same boys and girls grown, exchanging rings and handclasps before the altar; later bringing their babies to be baptized; later perhaps bringing the body of husband or wife on the last farewell.

Altar—and copy-desk; religion—and the news; six days—and the seventh; this is my life story.

It has two sides; but it is the same story.

The Miracle of Everything

By the Rev. William G. Peck, S.T.D.

IT IS OFTEN remarked that people who live amid noble scenery, or in the neighborhood of world-famous historical monuments, take little interest in these things, and are frequently found to be ignorant of their beauty or meaning. It is commonly assumed that this is especially true of Londoners, and perhaps that judgment is just. There is a story about a gentleman from the North of England, who was visiting London for the first time. He arrived late at night, went to his hotel, and rose very early next morning to take a walk before breakfast. He was deeply thrilled when he realized that he was actually in London, but wished that he had a guide who could tell him the names of the various buildings. At length he found himself in St. Paul's churchyard—which is not a churchyard, but a thoroughfare surrounding the cathedral. He gazed up at the great dome, and while he had little doubt that he was looking at St. Paul's cathedral, he wished for authoritative assurance.

At that moment he saw a man pushing a hand-cart, and he accosted him. He first asked the man whether he was well acquainted with the neighborhood.

"I should hope so, guv'nor," said the man, "seeing as 'ow I've been pushing this barrow round 'ere every day for 20 years."

"Then, my good man," said the visitor, "you can tell me just what I want to know. Is that great building, with the dome, St. Paul's cathedral?"

The man raised his eyes. He looked puzzled. He took off a battered cap and scratched his head.

"Lummy!" he said. "I can't say as I ever noticed it before."

I do not present this anecdote as veracious history. It seems to carry a slight suggestion of exaggeration. But it is a symbol of truth. For though most people who daily pass St. Paul's cathedral know the name of the building, there are probably few to whom the sight conjures the appropriate series of visions. St. Paul preaching the Gospel across the Roman empire. The Christian missionaries in England. Old St. Paul's, and the glamorous medieval centuries. The fire of London which swept away the old cathedral and so much else. Sir Christopher Wren and his dreams. Deans and canons long dust—Dean Church and the stir of the Catholic revival. And still within those walls the tombs of Nelson, home from Trafalgar, and of Wellington, who broke Napoleon's last charge. People pass, and do not remember these things. Familiarity breeds, if not contempt, at least a blindness of spirit.

Most days of my life, I cross the Thames. Indeed, from my study windows I can see it, running under Hammersmith bridge. Mostly, for me, it is simply the Thames—small wharves, tugs and barges and rowing eights at this stage; and, further down, great docks and big ships. Just that. But when I was taken to the banks of the Potomac, I stood bound in a spell of silence, thinking of the armies of the North and South and of all that past sorrow and heroism. So have I looked at the Seine, dreaming of ragged students of medieval Paris, of the drums of the Revolution, and the German guns of 1871. And why should I not see visions when I behold my own river?

Visions! Strange people coming to the swampy banks to fish, when London was a cluster of huts. The glitter of Roman columns marching by the southern bank. The Normans building the Tower of London. The pomp of medieval river processions. Drake's ships in the fairway. The Dutchmen

raiding us. And always the ships bearing men and women away to distant places, or bringing home wanderers from long exile. Yet because I see the Thames every day, I seldom consider what it is that I am actually beholding.

But if this is true of our view of towns and rivers and cathedrals, it is likewise true of our view of the world and of ourselves. H. G. Wells has somewhere said that one of the experiences which helped to shape his life occurred in his youth when, looking one day from a hillside down upon his home town, he first realized that its various buildings might not have been there at all; that the whole place might have been built differently. Mr. Wells has never got much beyond the idea that man might conceivably change his world. Had he, upon that distant day, pursued his reflections still further, he might have reached a profounder wonder and a truer philosophy. He might have considered, for example, that the hillside might have been at the bottom of the sea, and that H. G. Wells might never have been born. He might have gone on to perceive that the universe might never have existed. And it is even possible that he might thus have avoided all his dull "scientific" view of man and world, and become a poet or a mystic, beholding the miraculous nature of every blade of grass and of every speck of dust.

IT IS NOT knowledge, it is not clear insight, that causes the modern man to be bored stiff. It is his blindness, his dulness, his paralysis of soul. The ever-increasing exploration of nature's secrets and their application to man's service, leave him less and less interested in life. He can sit in a room in New York and hear people singing in Vienna. He can fly across oceans upon wings of incredible swiftness. He piles his cities toward the skies. He can travel in brightly lighted chariots in the bowels of the earth. And he thinks life a dull business, and the dulness is likely to be relieved only by the horror of the war which will destroy this civilization of his. After all, it is just the same old world, the same old job, the same old wife.

It is a very significant fact that in all this enormous modern attempt of man to adapt himself more successfully to the world, he has only become more disheartened. He is less contented with life than a savage who lives on bananas, and infinitely less hopeful than a medieval peasant saying his prayers at a shrine. The root cause of his trouble is, of course, that having lost religion he sees the world and himself as ultimates, and seen as ultimates man and the world are irrational, meaningless.

HE IS a stranger to elementary reality. He may laugh at the story of the cockney pushing his barrow around St. Paul's churchyard for 20 years and never noticing St. Paul's cathedral; but the modern man does something vastly more absurd. He pushes his automobile or his airplane around the globe and never notices the *Creation*. He is dull and blasé because he does not understand that the origin of all common things is in that deed of staggering generosity which is the creative act of God. He is bored because he sees no purpose in existence—when, all the time, the purpose is one of blinding glory: that beyond this world, beyond the death of the body, we men who deserve nothing shall sit down upon the everlasting throne.

BOOKS OF THE DAY

Edited by

Elizabeth McCracken

Lectures Given at a Summer Conference

LIBERALISM FACES THE FUTURE. By Clarence R. Skinner. Macmillan. Pp. x-159. \$1.50.

IN THIS SHORT book, Dr. Skinner of Tufts college expands some lectures given at a summer conference on the general subject of the present situation and prospects of liberalism as a philosophy of life. Not merely (nor primarily) in religious fields, but in wider ranges of life, the author believes that the liberal philosophy holds the key to a hopeful future; but he is not sanguine about its place in that future, and he knows the weaknesses of liberalism which have given rise to dictatorships and "futilitarianism."

The book will encourage those who still maintain (almost against hope) that liberty, faith in reason, confidence in man, trust in the highest values "as not mere illusions but with a true basis in fact" are among man's greatest possessions. And Dr. Skinner will suggest that the somewhat absurd overconfidence in man, the rosy Pollyanna outlook, and the unrealistic politics often associated with liberalism are not necessarily part of that philosophy. With this realized, the liberal philosophy may yet prevail, although it may go farther to the "left" than Dr. Skinner envisages.

W. NORMAN PITTINGER.

A New Story in an Ancient Setting

DAWN IN LYONESSE. By Mary Ellen Chase. Macmillan. \$1.50.

THE ARTIST who painted the harbor of Cadiz in *Mary Peters* has here reproduced the atmosphere of Cornwall in all its eerie charm: the cliffs, the bleak winds, the battling surf, the quiet coves, the sea gulls, and the black rocks, swinging from Michael's Mount to Land's End, that were once part of the sunken land of Lyonesse. Here was born Tristram, prince of Lyonesse; and it was on the rocky ledge below Tintagel, says the legend, that he landed the fair Iseult.

In King Arthur's Palace hotel above this ledge works Ellen, who is soon to marry Derek, the fisherman. From an American professor she learns the legend; it fascinates her and, reading far into the night, she saturates herself with its poetry, joy, and pain. So when her own romance is shattered by the drowning of Derek and the knowledge that her best friend had stolen him away, the legend leads her to an understanding forgiveness.

"The old things there, they make people new once they learn about them. . . . It's 'ard to say what's wrong or what's right when folks set store by one another. I 'ave the thought it's always been 'ard . . . for folks long ago the same as now." M. P. E.

A Book for the "Less Young"—and the Young

CAREERS AFTER FORTY. By Walter B. Pitkin. Whittlesey House (McGraw-Hill Co.). \$1.75.

WALTER B. PITKIN, writer and psychologist and professor of journalism at Columbia, the author of *Life Begins at Forty*, has given us this companion volume, which is equally interesting and suggestive. He shows that while economists have been busy bewailing the decreasing chances for employment of men and women of middle age in industry, changes have been occurring in other fields, even in industry itself, which open up new opportunities for older men and women. Mr. Pitkin, during a dozen years, has sought out these opportunities through hundreds of interviews with people all over the country, through consultations with occupational directors in all fields, business men and others. In this book he presents his findings with excellent common sense, sharp and stimulating observations, originality of phrase, and infectious enthusiasm. Like *Life Begins at Forty*, this volume is not only for 40-year-olds, but for every man and woman who must earn a living—from 16 to 60.

Professor Pitkin is unquestionably right in his observation that "clever people seeking careers—after 40—will not sit around waiting for the government to find jobs for them. They will not

expect business men to call them up eagerly and offer them work. They will start organizing along two lines of procedure, if not along half a dozen. And they will plug along until they get results."

The author, who was educated in part at the Hartford Theological seminary, in his preface admits that the world excites him and makes him an optimist. *Careers After Forty* is written from this point of view.

CLINTON ROGERS WOODRUFF.

By the Author of "Cathedral Close"

COLLEGE SQUARE. By Susan Goodyear. Scribners. \$2.50.

AT LORNE COLLEGE, in southwest England, the vice-principal has for 20 years awaited his opportunity to expand the institution into a university, and has put his heart and soul into the preparations. At the principal's death he is passed over for a younger man—an outsider—who rejects his plans and adopts instead a program of "integration." The result is a conflict, whose intricacies make up Mrs. Goodyear's story. The men's fight spreads to the women and reaches a climax when the new principal falls in love with the vice-principal's daughter; and to it are added all the usual "Square" difficulties of housing, tough beef, and the ever-present problems of illness, gossip, and romance. Campus battles are short-lived, for school life changes and school memories pass; but while they last they are hectic. And Mrs. Goodyear knows how to describe them, as she has already proved in *Cathedral Close*. But her defect is a lack of sympathy with the characters she analyzes with so clear and satiric an eye—a defect, however, which will be made good by her readers, especially those who live on "Squares."

M. P. E.

The Story of American Nicknames

AMERICAN NICKNAMES: THEIR ORIGIN AND SIGNIFICANCE. By George Earle Shankle. H. W. Wilson. \$5.00.

REALLY this is a fascinating volume. To turn over its pages and dip into them is to introduce one's self to an amount of American history, general, state, and local, that one would not suspect. For Dr. Shankle has included not only the real names and the nicknames, but he gives the historical or traditional basis for the latter. It clearly demonstrates that the Americans are fond of them, because we have here over 4,000 for men and women, for political organizations, military regiments, legislative acts, and a host of other things. Most of these have been of respect or affection; sometimes they were an attempt at ridicule; and occasionally they were outright expressions of political bias; but they are picturesque, and back of each there is a story; and this story is what makes this dictionary so very interesting.

"Old" and "little" appear more frequently than any other adjectives; "young" appears less frequently. The value of the book is enhanced by the fact that both the real name and the nickname are indexed.

CLINTON ROGERS WOODRUFF.

Church Music

(Continued from page 378)

for private devotions, are not best for public worship. Public worship should always be objective. The subjective hymn turns the mind of the worshiper to himself, rather than to God.

The liturgical use of music also must be considered. The Comfortable Words belong with the Exhortation, Confession, and Absolution, which, being penitential in character, should never be sung. The *Sursum Corda* marks the proper point at which singing should be resumed in the celebration of the Holy Communion. The music for the *Sursum Corda* is among the most ancient in the Church and should be preserved.

NEWS OF THE CHURCH

Protest Nazi Riot at Palace of Cardinal

Expect Report on Motive Leading to
"Outrageous Attack" on Home of
Cardinal Innitzer

NEW YORK—*L'Osservatore Romano*, Vatican newspaper, protested against the riot and the "outrageous attack" made by a Viennese crowd October 8th on the palace of Theodor Cardinal Innitzer, Archbishop of Vienna, according to a New York *Times* story. A report on the motive behind the violence was expected from the papal nuncio in Berlin, Msgr. Cesare Orsenigo.

Police closed the sidewalks in front of the cardinal's palace on October 10th, after curious crowds had gathered at the scene of the Nazi riot of two days before.

Until recently Cardinal Innitzer had been considered friendly toward the Nazi party. He supported the annexation of Austria. On October 7th, however, when preaching in St. Stephan's cathedral, he told an extremely large congregation that Roman Catholics must show their faith, however difficult it might be to do so.

It is believed that the riot was a retaliation for a demonstration on the evening of October 7th. Many Roman Catholic youths took part in this, after hearing the Cardinal's stirring address. Some attempted to storm a cafe, when remarks made by spectators had angered them. About 20 persons have been arrested, it is estimated, most of whom have been released.

CARDINAL CUT BY FLYING GLASS

The cardinal was slightly hurt during the riot of October 8th, having suffered a forehead wound from a piece of flying glass as he knelt in his private chapel. He apparently escaped more serious harm because he was taken to the back part of his palace for medical attention at once and thus did not draw the attention of the rioters.

Most seriously injured by the Nazi rioters was Canon Johann Krawanik, who was taken from the second floor of the canons' residence and thrown out a window. He suffered concussion of the brain, fractures, and internal injuries.

BOYS AND GIRLS DEMONSTRATE

On the night after the riot, said the New York *Times*, boys and girls of the Hitler Youth marched wildly through the streets, repeatedly passing the cathedral and shouting, "Where does Innitzer belong? Dachau!" Dachau is a concentration camp.

All mention of the Nazi riot was kept from the newspapers of Vienna, and even the Roman priests made no mention of it in their sermons the next day.



BISHOP ROGERS

Christian Pacifists Urge Churches Not to Aid War

LONDON (RNS)—An appeal to the Churches to refuse to affirm or take part in war was made by the Christian Pacifist congress here in a statement which declared that the present world situation "proves that lasting settlement of disputes on the basis of military victory is impossible." Affirmation of war, the statement declared, "would be a flagrant denial of Christ's gospel and their own witness."

The Pacifist congress, which was attended by 500 Churchmen, urged a policy on Great Britain that would involve "examination of grievances, just revision of treaties and boundaries, and a readiness to submit our own colonial claims to drastic revision and economic reconstruction to raise the standard of life everywhere."

Budget for 1938 Balanced, National Council Informed

NEW YORK—The Church's budget for 1938 was balanced, it was reported to the National Council on October 5th, the first day of its meeting here, but \$180,000 more must be raised if the 1939 budget is to be balanced.

James Whitney, assistant treasurer, gave the report of the Department of Finance, as the treasurer, Dr. Lewis B. Franklin was unable to attend the meeting because of illness. A second assistant treasurer, Richard Kent, has been added to the staff.

Domestic missions, it was apparent at early sessions, is to be the chief subject of discussion at this meeting.

[Next week's issue of THE LIVING CHURCH will present a detailed report of the National Council meeting.]

Accept Resignation of Bishop of Ohio

Full Diocesan Jurisdiction Turned
Over to Newly Elected Coadjutor
By Ailing Diocesan

BY GERARD F. PATTERSON

CLEVELAND—A special convention of the diocese of Ohio, meeting October 10th in Trinity cathedral here, accepted the resignation of Bishop Rogers. The convention was notified that the Bishop would present his resignation to the House of Bishops next month and that he relinquished full jurisdiction to his new Coadjutor, Bishop Tucker.

Bishop Tucker presided at the convention. He was celebrant at the opening service, assisted by the Rev. Dr. Walter R. Breed, president of the standing committee, and Archdeacon Patterson. Dr. Breed introduced the new Coadjutor to the convention.

A report was made designating the amount of pension Bishop Rogers is to receive in supplement to the regular Church pension, and a committee offered resolutions of appreciation for the work of the Bishop.

In taking over full authority in the diocese, Bishop Tucker announced a series of regional meetings to project the Church program.

Bishop Rogers has been ill since June, 1937, when he suffered a vascular spasm at his summer residence in Gambier. He retired from all diocesan activity until December. During the following winter and spring, however, he was able to take care of many visitations and the usual amount of detail work in the diocese.

At the annual convention last January the Bishop asked that a coadjutor be elected at the earliest date possible, giving ill health, age, and extent of territory as the reasons for his request. A ways and means committee was appointed to arrange for the increased budget, as well as to suggest to a later convention the names of priests who would be eligible for consideration and election.

Last May the convention met in special session to elect a coadjutor, and on the first ballot the Rev. Dr. Beverley Dandridge Tucker, of St. Paul's, Richmond, Va., was elected. Dr. Tucker's consecration took place in his parish church last month.

ATTENDED TWO SEMINARIES

Warren Lincoln Rogers was born in Allentown, N. J., November 14, 1877. His academic education was received at the University of Michigan. He then went to New York, where he took a full course of study at the General seminary and at

(Continued on page 392)



RECTOR OF ST. THOMAS'
The Rev. Dr. Roelif H. Brooks

Michigan Churchmen Turn to Normal Schools Each Autumn For Religious Education Aid

DETROIT—In the fall, Churchmen in the diocese of Michigan turn toward normal schools for aid in religious study, probably because for years the diocesan department of religious education has seen to it that there are plenty of opportunities to take advantage of such schools. The normal school idea, which started on a small scale for church school teachers, has grown in Michigan until at present there are three operated in whole or in part by the diocese, and at least two by clergymen in their own regions, with some assistance from the department.

Largest is the Detroit normal school, which opened on the evening of October 4th in St. Paul's cathedral here. It was scheduled for six consecutive Tuesdays. There is no change, in the general plan of the school, over former years. At 5:30 P.M. each Tuesday, a brief devotional service is held in the cathedral; then dinner is served, after which a different speaker each week addresses the entire group; and two class periods follow, during which 14 courses, for church school teachers, Churchpeople, and young Churchmen, are presented by clergy and lay leaders.

On the same general plan is the Saginaw Valley school of religion, which opened on September 19th and which meets bi-weekly in various churches in the Saginaw Valley.

In the Flint region, a school of religion stressing the development of personal religion from personal testimony will open on October 25th in St. Paul's, Flint.

Church Crowded as on Easter

ST. LOUIS—Sunday, October 2d, was like Easter day in St. John's church here, for the rector, the Rev. Leighton H. Nugent, was celebrating his 15th anniversary in that church. Parishioners and friends of the parish, which is the second oldest in St. Louis, crowded the church.

Broadcast Will Mark Three Anniversaries

October 23d Church of Air Program
to Honor Dr. Noble, 25 Years at
St. Thomas', New York

NEW YORK—An unusually interesting group of anniversaries are centered about a broadcast in the Episcopal Church of the Air series to be given over a nation-wide hook-up of the Columbia system on Sunday morning, October 23d from 10 to 10:30 A.M., Eastern time. The broadcast is in honor of Dr. T. Tertius Noble upon the occasion of his 25th anniversary as organist and choirmaster of St. Thomas' church here.

More particularly it signalizes the distinguished contribution made in the realm of Church music by Dr. Noble, while in this country, and honors him also on having this year completed 50 years of uninterrupted service to the music of the Church, the first 25 having been spent in England, the land of his birth.

The third anniversary has to do with St. Thomas' church itself, this month marking the 25th anniversary of the beginning of services in the present magnificent Gothic edifice. Dr. Noble was at the organ to begin his career in America on the inauguration of St. Thomas', and his service is continuous with the record for achievement and leadership in the realm of Church music made by this great parish.

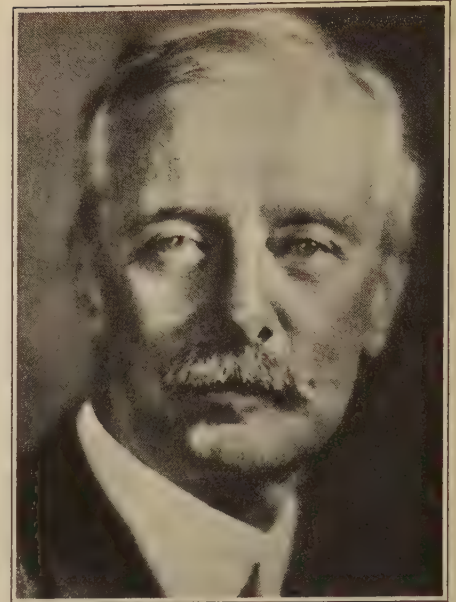
PROGRAM OF REQUEST NUMBERS

For the purposes of the broadcast there will be a brief service with an introduction to the program under the direction of the Rev. Dr. Roelif H. Brooks, rector of St. Thomas'. The entire musical program will be by request from compositions by Dr. Noble. The Columbia broadcasting company, despite the fact that its main studio, station WABC, is but two blocks away, has consented to wire the choir and sanctuary of St. Thomas church, so that this tribute to Dr. Noble will center in the scene of his long service.

The anniversary of St. Thomas' church has been quietly celebrated in the parish. Dr. Brooks recited to the congregation a history which began at Broadway and Houston street in 1823, removed in 1859 to the present Fifth avenue site, "considered by many as moving into the country." Three times the great parish has been leveled by fire.

The church before the present edifice, regarded by Upjohn as his masterpiece, was destroyed by fire on August 8th, 1905. It also was regarded in its day as the great religious edifice in this country, but bore no comparison to the magnificence of the present Cram-Goodhue-Ferguson temple conceded even in the most technical architectural circles to be one of the most beautiful Gothic monuments in the world.

With the ashes still smoking, the task of rebuilding was begun under the direction of the then rector of St. Thomas', and present Bishop of Long Island, Dr. Stires.



ORGANIST OF ST. THOMAS'
Dr. T. Tertius Noble

Home Study Bible Courses Announced by 50-Year-Old Church Education Society

WASHINGTON—For 50 years the Society for the Home Study of Holy Scripture and Church History has been intent on spreading knowledge of Bible and Church, and this year it has announced several strong courses. Bishop Rhinelander, retired, is president of the society.

The society has its headquarters in the College of Preachers at Washington cathedral here. The Rev. Robert J. Gibson is secretary and director of studies. He has announced In the Fulness of Time, a study of the period between the Old Testament and the New, with the Rev. Cornelius S. Abbott, vicar of the Chapel of the Good Shepherd in this diocese of Washington, as leader.

Another course will be Christianity in the Modern World, nine studies with a final examination. The secretary and director of the society will be the instructor of this study. The course aims to show what Christianity has to offer in meeting the challenge of Communism, Fascism, Nazism, and materialism.

There will also be courses on The Life of Christ and on Church Catechism.

The purpose of the society was expressed a few years ago by Miss Sarah F. Smiley, the foundress:

"The one great aim of this Society is the advancement of Christian knowledge. We keep in view the better training of Church School teachers, and that still larger and no less important class, parents who ought to be religious teachers of their children."

Daughter of Slave Wills \$2,000

NEW YORK—In New Orleans 80 years ago, Gertrude Du Bois was born to slave parents. Last year she died in New York City and out of her estate of \$5,000, it was recently announced, she left to the Church \$2,000 designated "for educational work among Colored people of the South."

Executive Secretary of Florida, 58, Dies

Mrs. Jeannie Ogden M. Cornell Had Served Three Southern Dioceses in 19 Years

JACKSONVILLE, FLA.—Jeannie Ogden Miller Cornell, widow of the late Dr. William Peterson Cornell, and for 13 years executive secretary of the diocese of Florida, died in Buffalo, N. Y., on the morning of October 4th at the home of her daughter, Mrs. William A. Mayhew, following a prolonged illness. She was 58 years old.

Mrs. Cornell was the daughter of Bloomfield Jackson and Jeannie Ogden Miller, both of Newark, N. J., where throughout his life Mr. Miller was connected with the Mutual Benefit life insurance company.

Mrs. Cornell was born in Newark on August 24, 1880, and was married on April 18, 1903, to Dr. Cornell, a native of Perth Amboy, N. J. She made her home in Charleston, S. C., where Dr. Cornell was a practicing physician. They later removed to Columbia, S. C., where Dr. Cornell died on February 24, 1924.

In her young womanhood Mrs. Cornell became a devoted worker in the Church, being actively associated with St. Luke's parish in Charleston, and with the diocese of South Carolina, of which she became executive secretary in July, 1919.

CONNECTED WITH THREE DIOCESES

She held this position until the division of the diocese in 1923, after which she became headquarters secretary of the newly erected diocese of Upper South Carolina, under the late Bishop Finlay. After Dr. Cornell's death she was elected executive secretary of the diocese of Florida and served under Bishop Juhan, from January 6, 1926, until her resignation, because of ill health, became effective on September 8, 1938. She was also Florida correspondent of THE LIVING CHURCH.

Mrs. Cornell was likewise very active in the affairs of the Woman's Auxiliary to the National Council, in the three dioceses already mentioned, having served as recording secretary and as president of the South Carolina branch, as the first president in Upper South Carolina, and as recording secretary in Florida.

Many other phases of Church and civic work claimed her interest. Among these in recent years were the Committee on Interracial Cooperation and the Association of Southern Women for the prevention of lynching, of which latter group she was chairman of the Florida council at the time of her death.

Mrs. Cornell is survived by her son, retired Lieut. Bloomfield Miller Cornell, now head of the department of aeronautical engineering in the Alabama institute of technology at Auburn; and her three daughters, Mmes. Merritt F. Williams, William A. Mayhew, and Arthur W. Tunnell, Jr.

Fr. Widdrington Unable to Attend Catholic Congress

EVANSTON, ILL.—As the Catholic Congress began its meeting in St. Luke's pro-cathedral here, it was announced that the Rev. P. E. T. Widdrington, noted English Christian sociologist, would be unable to attend.

Canon Widdrington had canceled his reservation for sailing at the time when war seemed imminent, and was later unable to secure accommodations in time for the congress. The Rev. Joseph F. Fletcher, associate editor of THE LIVING CHURCH, was moved forward to Canon Widdrington's time on the speakers' program (afternoon of October 12th), and the place vacated by Fr. Fletcher was to be filled by Fr. Palmer, SSJE (afternoon of the 13th).

[A full report of the Catholic Congress will appear in next week's issue of THE LIVING CHURCH.]

Church Property Confiscated by Japan, Methodist Leader Asserts

CHICAGO (RNS)—Addressing the 99th annual Rock River Methodist conference, Dr. Ralph E. Diffendorfer, corresponding secretary of the Church's board of foreign missions, asserted that a state of emergency has been declared in Methodist work in Japan and Korea, and that Methodist and other Christian properties in Korea were being increasingly confiscated by the Japanese government and applied to other uses.

"Dozens of Korean ministers and lay people are either in Korean jails or concentration camps," he declared.

Deaf Woman's Branch of Omaha, Nebr., Auxiliary is Praised by Mrs. C. B. Schoppe for Successful Work

OMAHA, NEB.—A Woman's Auxiliary branch made up of deaf women is, according to its organizer, Mrs. C. B. Schoppe of Trinity cathedral here, putting many more fortunate groups to shame with the successful work it is doing for Christ. The Auxiliary is attached to All Souls' mission in this city.

If only the effort is made to reach deaf women, to give them a chance to share in the program of the Church, Mrs. Schoppe pointed out recently, these women will be exceedingly grateful, since the opportunity which more fortunate persons take for granted is to them a rare privilege.

The All Souls' auxiliary, Mrs. Schoppe emphasized, is successful beyond the ordinary. She continued:

"All Souls' auxiliary holds about eight meetings a year in Trinity cathedral parish house, immediately after the Church service the second Sunday in the month. Consequently, both the men and women attend; in other words, the whole congregation comes to the Auxiliary meeting, and I assure you the men are as keenly interested as the women and participate in the educational programs, share in the United Thank Offering, and in every way possible assist the women to carry

Bishop Stewart Calls Special Convention

Diocesan Group to Meet in Evanston Pro-cathedral November 8th to Consider Business Problems

CHICAGO—Bishop Stewart on October 7th issued a call for a special convention of the diocese of Chicago to be held November 8th at Saint Luke's pro-cathedral, Evanston. It will consider reorganization of the business structure of the diocese.

This is another step looking toward re-financing of diocesan obligations.

A proposal for the establishment of a new business corporation will be submitted to the convention by the Bishop and a committee of laymen who have been working on the plans.

A voluntary association to raise funds to meet the debt was formally set up October 7th. Edward L. Ryerson Jr., prominent Chicago businessman and vestryman of St. James' church, was elected president of the association.

Because a considerable part of the diocesan indebtedness matures this fall, the special convention is necessary to effect the changes in the business structure. It is anticipated the convention will be in session only one day.

Offer Bible Classes in Schools

RICHMOND, VA. (RNS)—Voluntary Bible study classes are now being offered in the public schools of 128 Virginia communities, according to the Virginia council of religious education.

on in each phase of the five-fold program which makes for a fine branch of the Woman's Auxiliary.

MEET IN MEMBERS' HOMES

"Other meetings are held at the homes of the members, where they both sew and study. The attendance is usually over 30, and I must admit that I have yet to find a hearing group that is more enthusiastic or sincere in its Auxiliary work.

"During the past year they have sewed many articles for our Church hospital in Omaha. They provided Christmas food and gifts for needy deaf families; they contributed generously to the Easter offering of the cathedral. They had a good United Thank Offering service and program, and they purchased and made articles for the diocesan supply box assignment.

"They evidenced their good neighbor spirit by sending a beautiful floral greeting to the deaf Lutheran congregation here when the new church of that group was dedicated.

"All Soul's mission paid in full its obligation to the diocesan budget. This was all done, remember, by a branch composed of people handicapped in such a way as to make their earning powers rather meager. The income to the Auxiliary is made from silver offerings at the social tea hour which follows their Sunday meetings."



MICHIGAN CHURCH COMPLETED

Above is shown the new combined church and parish house of St. Cyprian's Colored mission, Detroit, which was dedicated by Bishop Page, September 25th. The Rev. Malcolm G. Dade is priest in charge. Church school equipment made by the children at the vacation school of Trinity, St. Clair Shores, was given to the mission on the same day.

MINNESOTA CHURCH BEGUN

The picture at the right shows Bishop Keeler, Coadjutor of Minnesota, laying the cornerstone of the new Church of St. Stephen the Martyr in Edina, Minneapolis suburb. The Rev. Elliott D. Marston is rector. In the picture, Bishop Keeler is wearing vestments which once belonged to Bishop Whipple. Behind the cornerstone, left to right, the clergy are Fr. Marston; the Rev. Fred A. Croft, Bishop's chaplain; and Bishop Keeler.



Bishop Ivins Pontificates at Opening of Nashotah

NASHOTAH, WIS.—With Bishop Ivins pontificating at Solemn High Mass, Nashotah House was officially opened here on the morning of the Feast of St. Michael and All Angels. The Mass was celebrated by the Very Rev. E. J. M. Nutter, dean of the seminary, assisted by the Rev. B. Stewart Bert and the Rev. Dr. Sherman E. Johnson, of the faculty, as deacon and subdeacon.

The Very Rev. Edward P. Sabin, dean of St. Paul's cathedral, Fond du Lac, preached the sermon; and Bishops Gray of Northern Indiana, Sturtevant of Fond du Lac, and Essex of Quincy were present.

Under the Nashotah-Carroll plan there is now so increased an enrolment that it is necessary to reopen the dormitory known as The Fort, which has been closed for several years.

Oxford and Edinburgh Conferences Theme of Talks by Bishop Stevens

PRESCOTT, ARIZ.—Bishop Stevens of Los Angeles, by invitation of the Forward Movement Commission, gave a series of addresses on the Oxford and Edinburgh conferences at the annual fall conference of the clergy of the missionary district of Arizona. He brought to the assembly, held here September 20th to 23d, the vital significance of the world movement toward unity.

The Rev. D. J. Williams, chairman of the Arizona Forward Movement Commission, made the conference plans and presided at the meetings. Following Bishop Stevens' talks on the different days, the clergy discussed a number of questions pertinent to the problem of Church unity.

H. L. Rust Jr. Appointed by Bishop Freeman to Succeed Father in Diocesan Office

WASHINGTON.—H. L. Rust Jr. has been appointed by Bishop Freeman to his late father's office, that of treasurer of the diocese of Washington. He is to act as treasurer until the next diocesan convention.

Harry L. Rust Sr., who died recently, had held the post of diocesan treasurer for many years. He was also treasurer of the Phillips' foundation, the Episcopal eye, ear, and throat hospital, and other agencies. He was senior warden of St. Paul's parish.

Of the elder Mr. Rust, Bishop Freeman wrote:

"It would be impossible to express in any adequate way the debt of Bishop, clergy, and people for the work he did with such devotion and rare efficiency.

"Mr. Rust's death occurring in the late summer, it was impossible for many of his host of friends to be present at his funeral service; hence it is my desire that, in the near future, a diocese-wide memorial service should be held in Washington cathedral, at which tributes may be paid to him whom we so deeply mourn."

Bishop Gribbin Elected Kanuga Conferences Head

COLUMBIA, S. C.—Bishop Gribbin of Western North Carolina was elected president of the Kanuga conferences, when the board of directors met in Trinity church here on October 4th. He succeeds the late Bishop Finlay.

Conferences are held through the summer months at Kanuga lake, near Hendersonville, N. C., and are maintained by the dioceses in North and South Carolina.

Bishop Darst to Preside Over 16th Sewanee Synod

WINSTON-SALEM, N. C.—Bishop Darst of East Carolina, who is president of the province of Sewanee, will preside when the 16th synod of the province meets October 25th to 27th in St. Paul's church here. Bishop Tucker, Presiding Bishop, will deliver an address. Rector of St. Paul's is the Rev. William Turner.

The provincial meeting of the Woman's Auxiliary, meeting simultaneously with the synod, will be under the leadership of Mrs. Fred Ramsey, president. Dr. Alexander Guerry, vice-chancellor of the University of the South, Sewanee, Tenn., will speak.

It is expected that 250 Churchpeople will attend the synod.

Various Faiths Participate in World Peace Service in Albany

ALBANY, N. Y.—A service of prayer for world peace was held in the Cathedral of All Saints here for a 15-minute period at noon September 29th. It was participated in by the people of various faiths in the community.

Clergy of six churches, Baptist, Lutheran, Methodist, National Polish Catholic, Presbyterian, and Reformed, were in the chancel with Dean Welles and took their serial places in reading the prayers.

A short recital by the organist of the cathedral, J. William Jones, preceded.

Hold Harvest Festival

FOND DU LAC, WIS.—The harvest festival service was held at All Saints' church, Appleton, on October 2d, commemorating the harvest of the past year. The Rev. W. J. Spicer presided.

Sydney's Archbishop Will Attend Madras

Principal of St. John's College, Brisbane, Consecrated Bishop of Grafton, New South Wales

LIVERPOOL, NEW SOUTH WALES—Dr. Mowel, the Archbishop of Sydney, left Australia on September 2d to attend the international missionary conference which is to be held at Madras, India. He is traveling by way of Canada and England and will visit in Toronto, Canada, where he was for some years on the staff of Wycliffe college.

On the eve of his departure, a large gathering of Church people assembled in Sydney town hall to wish him *bon voyage* and to present him with a check. The diocese of Sydney, during his absence, will be under the guidance of Dr. Pilcher, Bishop Coadjutor, who is also of Toronto, and Archdeacon Begbis. Dr. Pilcher is very popular in Australia because of his scholarship and friendliness.

The diocese of Grafton, New South Wales, has a new bishop, the Rt. Rev. W. H. W. Stevenson, who before his recent consecration in St. Andrew's cathedral, Sydney, was principal of St. John's college, Brisbane, Queensland.

Dr. Stanley Jones, noted Methodist missionary and author, is now in Australia. Crowds are drawn to hear his addresses. He recently preached the synod sermon in St. Andrew's cathedral.

CHURCH ARMY FOUR YEARS OLD

The Church Army in Australia was four years old last month. It is the largest Church Army in the world outside England. Australian headquarters are at Newcastle, NSW. It started without a penny of grant from the parent society and now has 50 full time workers. Managing five homes for children, it also owns four motor caravans which constantly move through the out-back spaces of the Commonwealth.

A centenary commemorating the year of the death of the Rev. Samuel Marsden, the great Australian pioneer clergyman and missionary, was recently celebrated in Sydney. Mr. Marsden was a Yorkshireman who came to Australia in 1794. He was chief chaplain of the colony. On three occasions he visited New Zealand, where his missionary work was so successful that he became known as the Apostle of New Zealand.

A pioneer in commercial things, he had much to do with the first importations of sheep. Sheep rearing is now one of the primary industries of the nation. Also, he held the position of magistrate, a position of real power and great responsibility in the early days of Australia.

\$10,000 in N. H. Bequests

CONCORD, N. H.—Five thousand dollars was recently bequeathed to the diocesan orphans' home in the will of the late Miss Frances Minot of this city. Another \$5,000 was left to St. Thomas' church, Dover, by the will of the late Henry Law.



NEW ARKANSAS DIOCESAN
The Rt. Rev. Dr. R. Bland Mitchell

\$36,000 Letdown in Receipt of September Expectations Reported by N. C. Treasurer

NEW YORK—In a statement headed, Personalizing the Budget, James E. Whitney, assistant treasurer of the National Council, points out that during September there was a letdown in collections for the expectations of the Church. Payments received during the month were \$36,000 less than during September of a year ago. This, the assistant treasurer points out, is equivalent to the total of the annual salaries of 30 missionaries, or one for each day of the month.

The amount due on expectations October 1st was \$1,004,269, and of this \$837,988.72 had been paid. For 1938, a total of \$1,506,404 is listed as the expectations.

Mr. Whitney writes:

"There remains to be collected during the remaining three months of the year \$668,415.28 or 44% of the total expectations for the entire year. This amount—\$668,415.28—is but slightly less than the entire annual appropriation for Domestic Missions (work in 14 missionary districts and 27 aided dioceses) plus the appropriation for the American Church Institute for Negroes.

"To pay the balance of expectations by December 31st will require the payment of \$7,500 every day. If these payments should be maintained day by day they would cover the appropriations for:

Domestic salaries in about.....	51 days
Domestic pension premiums.....	3½ "
Domestic rents	½ "
Domestic travel	5 "
Domestic taxes, insurance, etc.....	1 "
Domestic institutions	24 "
Domestic miscellaneous items.....	5 "

"What," asks Mr. Whitney, "does your unpaid balance represent?"

To Open 10th Lay Readers' School

DETROIT—The 10th annual training school for lay readers, under the direction of the Ven. Leonard P. Hagger, archdeacon of the diocese of Michigan, will open on October 27th in the Chapel of St. John's church, Detroit.

Diocesan of Arizona Consecrates Brother

Negro Suffragan of Arkansas Reads Epistle at Service Elevating Dr. Mitchell to Episcopate

LITTLE ROCK, ARK.—Bishop Mitchell of Arizona presided October 5th at the consecration of the Rev. Dr. Richard Bland Mitchell as Bishop of Arkansas. The service was held in Trinity cathedral here, with Bishops Bratton of Mississippi and Mikell of Atlanta as co-consecrators.

The epistle was read by Bishop Demby, Negro Suffragan of Arkansas. Bishop Demby substituted for Bishop Capers of West Texas, who was ill.

Dean Williamson, as master of ceremonies, took charge of the augmented corps of ministers and choristers in the chancel of his Gothic cathedral. Comment was drawn by the finished rendering of the choral parts of the rite. These were under the direction of Henry W. Sanderson, cathedral choirmaster.

Bishops Clingman of Kentucky and Carpenter of Alabama presented the candidate, and Bishop Barnwell of Georgia preached a sermon. The whole congregation was asked to stand after the charge had been delivered to the Bishop-elect. The clergy and laity of the diocese were then charged with their responsibility, and told that they were to share in the approaching consecration.

DELIVERS CHARGE TO CONGREGATION

"When our hands are laid on Bland Mitchell's head," said the preacher, "they will rest with equal weight on the hearts of you who are destined to work with him."

Bishop Spencer of West Missouri read the gospel, Bishop Juhan of Florida the suffrages; and Bishop Casady of Oklahoma testified to the consent of the House of Bishops.

Bishop Saphore, retired, of Arkansas, was an honor guest in the chancel, as were Bishops Moore of Dallas and Maxon of Tennessee. The Rev. Lundy Sykes, and the Rev. Arthur McKinstry were attending presbyters. Other distinguished presbyters in attendance were the Rev. Jerry Wallace, Dr. Warfield Hobbs, and Canon Sharp.

Following the service at the cathedral a luncheon was given in a local hotel. The Rev. Dr. Witsell, as chairman of the committee on arrangements, presided. The usual compliments and good wishes were expressed by visitors and hosts. Bishop Walter Mitchell, leaving the beaten track, advised his younger brother not to believe what was being said if he would escape later disappointment.

The newly ordained Bishop told the representatives of his diocese that he had not come to assume their burdens but to share them, and added that he was accepting his office as one of responsibility to the whole Church.

A ring and purse were presented to Bishop Mitchell from the communicants of the diocese.

Church Changed to Temporary Hospital

Ascension, Kuling, Is Converted in Attempt to Prevent an Epidemic From Sweeping Over Resort

SHANGHAI—The beautiful Church of the Ascension, Kuling, has been converted into a temporary hospital in an effort to stay the tide of an epidemic, according to word received from Mrs. F. C. Brown, wife of the treasurer at Hankow. Besides the Chinese nurses and doctors, there are one English and two Scandinavian nurses.

With the fall of Kiukiang, July 25th, it was thought that Kuling would be completely cut off from communication with the outside world. But the Chinese, a resourceful people, are unafraid of difficulties. There are trails down the mountain besides the main traveled road to Kiukiang.

Down these mountain trails the indefatigable postmen have gone, making detours around battlefields, and finally reached Nanchang. This has meant delay in getting letters, of course, but the letters do dribble through.

FOOD AND FUEL CHIEF CONCERN

According to these letters, food and fuel remain the chief items of concern. The Hankow people are wondering whether to make the hard overland trip down the backstairs of the mountain, and on to Hankow, or face the possibility of a winter in the mountains without coal or sufficient food.

The school, it is reported, has sufficient fuel and stores of food to see a dozen people through the winter. Bishop Huntington, Mr. Craighill, Laura Clark, and Mary Parke are now living in the school. There are more than 150 foreigners in Kuling, besides thousands of Chinese, very many (Anking diocesan staff and their families) in the conference buildings, who are the special concern of Bishop Huntington and Mr. Craighill.

Three thousand persons coming down Nankang pass on July 26th en route for Nanchang were attacked by planes with machine-guns. A boy who finally reached Nanchang said that when he left Kuling, he was in a party of 13. He and three others escaped being killed by jumping into a pond. When the planes flew over to machine-gun, they held their noses and dived under the water. Nine of the party were killed.

On the previous day, 2,000 persons had come down that route in perfect safety. Villages through which they passed on July 25th were, on the 26th, bombed to the ground.

A Chinese woman, mother of a daughter now at Wellesley, was fortunate enough to have left on July 25th. She and her children came through Nanchang, their home, where they are neighbors of the Craighills, and were then sent on by the head of the house to Shanghai.

This woman brings a typical story of

Peekskill, N. Y., Sisters of St. Mary Make Generous Response to Mother Ursula

NEW YORK—The Sisters of St. Mary, Peekskill, N. Y., have been credited recently with one of the most generous responses to an appeal made by Mother Ursula after the bombing of the Convent of St. Anne, Wuchang, on August 12th.

"It is easy to understand how grateful Mother Ursula will be," said a representative of the National Council recently, "when this news reaches her, and they realize that a sister Order is so beautifully expressing its sympathy and its unity with those other religious who are representing the Church at the front."

For several years the Department of Foreign Missions has maintained a mailing list of friends of the Order, and Mother Ursula's broadcasts from the House of the Merciful Saviour in Wuchang have been among the most vivid and appealing accounts of missionary service abroad.

Lao Ten, the Chinese servant at the Craig-hill's:

"He has buried all he can bury. Even their china is buried. Some things he has bricked up. He says he will stay on whatever happens, and my husband says he little knows what he is in for."

On September 14th a short note reached Mr. Walker from Dr. Taylor, St. James' hospital, Anking. This is the first letter to get through since the letters we received dated July 10th. Others have been written, however. This was a brief note, apparently a postscript to a previous letter, adding to the drug order, and with the cryptic remark:

"Could the four batches of mail be traced?"

THINK SUPPLIES ARRIVED

This was taken to be proof that the supplies of tinned goods sent up through the courtesy of the Japanese embassy had reached the destination, together with the packet of mail. A note written at that time told of the hope that the four

Mexico W. A. Helps China Fund

NEW YORK—The Episcopal Church's China Emergency fund has received \$15 from the Woman's Auxiliary of Mexico. Girls and women at Hooker House, Mexico City, contributed to this offering. It is in addition to the church school offering of nearly \$40 received this year from the cathedral church school in Mexico City, which is made up largely of the children and older girls from Hooker.

previous packets of mail had finally reached them, although there had been no word. Apparently they had not.

The Rev. and Mrs. Henri B. Pickens finally secured their passes and succeeded in reaching Wuhu on September 9th.

Mrs. Craighill and children, and Mrs. Taylor and children have returned to Shanghai after the summer spent at Lake Nojiri. Both families are living at the Shanghai American school.

Part of Hankow Staff Migrate to Kweilin

Follow Central China College to City 500 Miles to Southwest; Letters Come from Kuling

NEW YORK—Four members of the Hankow staff, in addition to the members of the China mission staff referred to in THE LIVING CHURCH for October 12th, have been able to get back to their work, according to a cable October 5th from Bishop Gilman in Hankow. The four have followed the migration of Central China college from Wuchang to Kweilin, which is 500 miles southwest of the Wuhan cities.

Those going to Kweilin are the Rev. Charles A. Higgins, Mr. and Mrs. Everard P. Miller, and Miss Iris Johnston. The latter is librarian of Boone library. Mr. Miller teaches English in Central China college; and so does his wife, though she is not under appointment.

The Rev. and Mrs. Walworth Tyng are still at their station in Changsha.

LETTERS FROM KULING

SHANGHAI—Letters still come down the back stair case, the goat paths down the mountain side, at Kuling. Babies are now the interest in that center, which is still hemmed in by Japanese forces.

Mrs. F. C. Brown, in a letter dated August 30th, writes:

"Just now we are very busy taking care of babies. . . . We've gone through a gamut of changes this summer, beginning with vacation Bible school, on to refugee camps, Church of the Ascension hospital, and now, an orphans' home—with opening a chicken run, purchasing a dairy, etc., thrown in."

Writing on September 3d from the conference grounds, Kuling, Miss Laura Clark tells of life in the "refugium," where 294 Chinese workers and their families are living at present, organized into a summer institute. The grounds were rented from the China Council of the Presbyterian Church last May.

"The Bishop and Mr. Craighill are well and most of our crowd have remained well. There have been a few cases of dysentery but none serious. With 20 or more living in one room (the rooms are small dormitories!), when anyone is sick, it is necessary to send him to the hospital, which is conveniently near.

MANY PEOPLE LEAVE

"Many people have gone down, leaving by the back way, and among them was Patty Sherman, trying to get back to Hankow, or somewhere in her own diocese. . . .

"Ralph (the Rev. Ralph Chang of Kiukiang) is helping with the Red Cross on the street every day, and the same nurses are continuing with their work at the emergency hospitals. . . .

"There has been almost continuous fighting around the foot of the mountain for some time. There is hardly an hour during the day when we don't hear bombs, cannon or machine guns, and we often hear them at night, too."

Peace Is Subject of Leaflet for Quiet Day

Written by Bishop Stewart, Plea Will Be Used for Sixth Annual Observance, November 11th

NEW YORK—Peace is the subject of the eight-page leaflet prepared for use this year on November 11th, in the sixth annual observance of a quiet day for prayer by Church groups. Bishop Stewart of Chicago prepared the leaflet last spring.

Diocesan branches placed their orders as usual in June, for whatever quantity of the leaflet they expect to use, and the size of the edition was determined accordingly. This was necessary because the printing of the leaflet is financed by orders paid in advance.

[A limited number of copies, however, may still be ordered at 50 cts. a hundred.]

Observance of the day has grown each year in the United States and abroad. The text of the leaflet is sent overseas early enough to allow its translation into Chinese and Japanese, Portuguese for Brazil, Spanish for Cuba, and French for Haiti. It has also been used in some of the churches in Europe.

The origin of observing this quiet day for prayer is to be found in the report of the Woman's Auxiliary executive secretary for 1932, where Miss Lindley wrote that "the day of intercession held in Maine in the autumn was carefully planned and . . . set an example worth following."

PLAN ACCEPTED IMMEDIATELY

The Auxiliary's national Executive Board presented the plan to the Auxiliary groups everywhere, and the immediate acceptance of the idea is reflected in Miss Lindley's 1933 statement:

"No one thing has been more emphasized in the year's report (of Auxiliary branches) than the observance of the quiet day for prayer. . . . Thousands of women made their Communion on Armistice day and then singly or in small groups came to the church or kept their watch at home, so that around the world there was constant prayer."

In later years, men's groups or parishes as a whole have observed the day.

Celebrate 105th Year of Christ Church in Windsor Mills, Ohio

WINDSOR MILLS, OHIO—More than 200 of the friends and descendants of founders of Christ church, Windsor Mills, gathered on October 2d to commemorate the 105th anniversary of the consecration of the church by Bishop McIlvaine in 1833.

The service was conducted by Arch-deacon Gerard F. Patterson of the diocese of Ohio, assisted by the Rev. Kenneth Waldron of St. James' church, Painesville; the Rev. J. M. Forbes of Cleveland, and the Rev. Arthur Hargate of St. Mary's, Cleveland.



DR. HENRY A. HUNT

Lay First N. Y. Church Cornerstone in 11 Years

NEW YORK—The first construction in 11 years of an Episcopal Church building in this city was marked October 16th, when the cornerstone of the new Church of the Epiphany was dedicated here. The Rev. Dr. John W. Suter Jr. is rector.

The Feast of the Epiphany, January 6, 1939, will mark the 106th anniversary of the parish. The cornerstone of its first building was laid August 26th, 1833. It was the first free church in the city, having no rented pews.

The last construction of an Episcopal church in New York City, before the Church of the Epiphany, was the Church of the Heavenly Rest, the cornerstone of which was laid in 1927.

The new Church of the Epiphany cornerstone has within it an especially bound Prayer Book, autographed by the official custodian of the Standard Book of Common Prayer, the Rev. Dr. John W. Suter, who is the father of the present rector.

The Presiding Bishop and Bishop Manning of New York officiated at the cornerstone ceremony.

Methodist Protestant Gathering Votes Against Unification Plans

BRIDGETON, N. J. (RNS)—A motion to send a delegate to next April's session for unification of the general conference of the Methodist Protestant Church with the Methodist Episcopal Church and the Methodist Episcopal Church, South, was defeated by a vote of 63 to 32 at the 28th annual session of the Eastern conference of the Methodist Protestant Church.

Delegates from New Jersey, New York, Pennsylvania, and Connecticut attended the annual session here.

The Eastern conference at its session last year also voted against the unification proposal, although the merger has been approved by the general conference of the Methodist Protestant Church.

Henry A. Hunt, Noted Negro Teacher, Dies

Head of Fort Valley Normal School Had Been Federal Farm Credit Official Since 1933

NEW YORK—Henry A. Hunt, Negro head of the Fort Valley normal and industrial school for Negroes, Fort Valley, Ga., since 1903, and an official in the federal Farm Credit Administration since 1933, died in Washington on the night of October 1st, of coronary thrombosis. He was 71 years of age.

One of the most noted of Negro educators and a Church layman of long and distinguished service, Mr. Hunt has repeatedly been chosen for educational honors. He received the Spingarn medal in 1930, awarded annually to a man or woman of African descent and American citizenship for the highest achievement in any field of human endeavor. In 1931 he received an award from the Harmon foundation for distinguished service. Shortly after, he was awarded a Rosenwald traveling fellowship for the study of cooperative farming in Denmark, and in 1933 he was given leave from Fort Valley to direct the federal program of the Farm Credit administration among the Negroes.

He was born in Sparta, Ga., and at 16 entered Atlanta university. He worked as carpenter during the summers, and after graduation taught at Biddle university (now Johnson C. Smith university) in Charlotte, N. C. In North Carolina he married Florence Johnson, who has been a constant helpful partner, sharing his ideals and his labors. She and two married daughters and a son survive him.

BUILT UP SCHOOL

The story of the Fort Valley school is familiar to Church people as part of the work under the auspices of the American Church Institute for Negroes. Mr. Hunt came to an almost barren "campus" with one building, suspicious white neighbors, indifferent Negroes. He leaves one of the finest of Negro schools, its beauty and excellent outward condition reflecting its first-class standards.

The school has over 90 acres, some enviable buildings, and over 1,000 students. Its influence and its practical activities have extended far out into the community, in cooperation with elementary schools, with housing efforts, with farming, public health and home-making.

Mr. Hunt won not only the good will and admiration of White people near by but the ready cooperation of all progressive educators interested in the Negro, and of such agencies as the General Education Board, the Harmon foundation, the Rosenwald, Slater, and Phelps-Stokes funds, and the Interracial Commission.

His appointment to the Farm Credit administration was received with widely expressed approval in the belief that he was one of the best informed in the South to deal with Negro rural life.

NEW BOOKS

QUITE a large number of important religious books are being published but it is difficult to mention all of them in one column. However, here are a few which seem to be creating the most interest of our New York Store.

It is very unusual for a publishing house that devotes its efforts to publishing Roman Catholic books to offer one by seven members of the Anglican Church. In the belief that one Christian body may learn much from another, Sheed and Ward have just issued a book entitled **AFFIRMATIONS**, comprising essays by seven Anglicans who present their views of the way the world is going. The contributors are Frank Gavin, Ralph Adams Cram, Bernard Iddings Bell, William Aylott Orton, Wilbur Marshall Urban, Fred A. Pottle, and Theodore Otto Wedel. The book deals with the application of Christian principles in a constantly changing world. Price, \$2.00.

FOR A long time we have been searching in the low price field, for an edition of the King James' Version of the Bible, with the Apocrypha, all with the same, large size type. One of the Bible publishers is now offering such a book, size 6 x 9 inches, in good type, bound in cloth, at \$3.00, catalog No. 01600A. The same book is available in imitation leather (No. 01607A) at \$5.00, and in genuine leather (No. 01632A) at \$6.00. These are remarkable values.

We have known for some time that the publishers of **RETURN TO RELIGION** were contemplating a new book by the same author, Henry C. Link. Dr. Link's **THE REDISCOVERY OF MAN** is now ready (\$2.00). Those who have read the author's former book—and who has not?—will want a copy of the new one.

MANY have read **CHRIST AND PRAYER, CHRIST IN THE SILENCE, and WHAT I OWE TO CHRIST** by C. F. Andrews. Now we have a new book, **CHRIST AND HUMAN NEED** (\$1.00) by the same author. Dr. Andrews seeks to show, in this new book, how the power of love may overcome, as it has in the past, the world's deep-seated evils which separate and divide mankind. This is certainly a book suited to the problems of the present day.

An important book for students of Reunion and others interested in the subject has just been published in England. The American edition will be ready this month. The book is **THE CHURCH OF ENGLAND AND REUNION** by H. L. Goudge, D.D., 330 pages and priced at \$4.00.

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Accept Resignation of Bishop Rogers of Ohio

Continued from page 385

the Union theological seminary at the same time, receiving his degree from both institutions in 1911.

The same year he was ordained deacon and priest by the Bishop of Michigan and assigned to the charge of St. Thomas' parish, Detroit. In 1913 he went from Detroit to Pittsburgh where he was associate rector in Calvary parish until 1916, when he was called to St. John's parish, Jersey City, N. J.

In 1920, on the invitation of Bishop Williams, Mr. Rogers returned to Detroit

Bishop's Condition Unchanged

DETROIT—Bishop Rogers, who has been ill for some weeks, still hopes to be well enough to go home soon. His condition, however, remains unchanged, according to a report received on October 10th.

to become dean of St. Paul's cathedral. Here he did an outstanding work and became widely known throughout the whole country through his preaching over the radio. He was known as the Radio Dean.

Dean Rogers was elected Bishop Coadjutor of Ohio in January, 1925, and was consecrated in St. Paul's cathedral, Detroit, on April 30th of that year. Coming to Cleveland, he at once became active in the work of assisting Bishop Leonard. On the death of Bishop Leonard in September, 1930, he succeeded as the fifth Bishop of Ohio. He was enthroned November 18th at Trinity cathedral, Cleveland.

SOON BECAME A LEADER

Bishop Rogers, early in his episcopate, became a recognized leader. His forceful personality and his executive ability were acknowledged by General Convention, in electing him a member of the National Council, which position he held until his resignation was accepted by the General Convention in Cincinnati last year.

He is at present a member of the board of trustees of Kenyon college, of Western Reserve university, and of Lake Erie college for women. In Masonry he has received the high honor of the 33d degree and is a past grand prelate of the commandery of Ohio. In the summers of 1923 and 1925 he traveled in the Near East in the interest of relief work. In 1925 he attended the World Conference on Christian Life and Work at Stockholm, Sweden, and is a prominent member of that organization.

ACTIVE IN FAITH AND ORDER

In 1927 he attended the World Conference on Faith and Order at Lausanne, Switzerland. He is a member of the Commission of the Episcopal Church for that organization, as well as a member of the International Continuation Committee.

The Bishop has been constantly called upon for Lenten addresses in many of the leading cities of the country. He is a man of broad human sympathies and deeply interested in the welfare of all people, irrespective of race or creed.

Laymen to Make Addresses in Milwaukee Churches as Every Member Canvass Aid

MILWAUKEE—Active lay participation in the affairs of the Church was the keynote of a conference of clergymen, wardens, and vestrymen of the diocese of Milwaukee at St. Mark's church here, October 4th. It was unanimously voted that a group of 29 laymen be chosen, each one of whom will be ready to make an address on the work of the national Church during sermon time in one of the churches of the diocese during the next month.

The addresses will be made on the Sundays between October 16th and November 20th, in connection with the diocesan Every Member Canvass. A group of laymen present at the meeting volunteered to serve as speakers, and several who had been unable to come were drafted. The idea was the fruit of the newly formed diocesan field department, of which the Ven. William Dawson, archdeacon of Milwaukee, is chairman.

Another suggestion made by the field department and unanimously voted by the conference was for the rector of each church to devote three minutes at announcement time on 35 Sundays through the year to acquainting the congregation with the organizations and work of the diocese and the national Church. Typical subjects will be: The Bishop and His Work; The Work of St. John's Home; The Official Structure of the Diocese; The Girls' Friendly Society; The National Council.

The Rev. Louis C. Melcher, rector of St. John's church, Knoxville, Tenn., was the principal speaker. Nearly all the clergy of the diocese were present, together with vestrymen and other lay leaders from all parts of the diocese. Lay participation in the discussion was a marked feature of the meeting.

Laymen and Clergy of 14 Detroit Parishes at Games League Meeting

DETROIT—The first meeting of the recently organized Episcopal games league, was attended by laymen and clergy from 14 metropolitan Detroit parishes and missions. They gathered in the parish house of Epiphany church on the evening of October 5th for games of all sorts.

The events were in the nature of a general exhibition of the type of games to be played under the auspices of the league as soon as the schedule of competitions is made up. There were basketball, baseball, volleyball, diskings, 500, chess, cribbage, and pingpong.

Assistant Chaplain at Princeton

PRINCETON, N. J.—Development of the work among the 800 students at Princeton university who profess allegiance to the Church has necessitated an addition to the staff. The Rev. Robert Ethan Merry, formerly rector of St. Philip's parish, Duxbury, Mass., has joined the Rev. Canon John Crocker as assistant student chaplain on the Procter foundation.

Strength of German Pastoral Is Revealed

Further Study Shows Bishops Wrote More Forcibly Than Reports in Secular Press Would Indicate

LONDON (RNS).—Further study of the pastoral letter of the German bishops, which was recently read from pulpits in the Third Reich, reveals it to be far stronger, it has been pointed out, than was suggested by the extracts circulated by secular news agencies.

Regarded as extremely significant is the abandonment of any suggestion that National Socialism may have certain merits because of its fight against Bolshevism.

This is commented upon by the German correspondent of the *Catholic Herald*, who says that the Pope had previously expressed definite disapproval of Mgr. Waitz's articles in the *Schönere Zukunft*. In these, Mgr. Waitz made the point that Austrian bishops could not be expected to adopt the same attitude as their German colleagues, as circumstances were profoundly different.

The German bishops suggest (without saying it explicitly) that the attitude of the Austrian bishops should be the same as their own, and welcome them as victims of the same persecution.

NAZI PERSECUTION DESCRIBED

In the following 11 points, the pastoral letter describes how the Roman Catholic Church and its members are persecuted in Nazi Germany:

(1) Roman Catholics have no rights equal to other Germans and are not free to defend themselves against attacks. (Example: The expulsion of Bishop Sproll from his diocese.)

(2) The Pope is insulted, although his only intention has been to strengthen German Roman Catholics in their faith.

(3) Leading personalities of the Nazi party have admitted that their aim is the destruction of Roman Catholicism in Germany.

(4) Roman Catholics are frequently kept back from attending church; public life is "deconfessionalized" under the pretext that the unity of the nation is jeopardized by the existence of ecclesiastical activities.

(5) History is falsified in an anti-Roman manner, particularly in school books.

(6) Roman Catholic books, pamphlets, and other publications are censored in an inadmissible way; they are frequently forbidden, confiscated, and destroyed.

HIT "MORALITY TRIALS"

(7) Currency and morality trials are put up in a way which shows that not justice but anti-Roman propaganda is the main concern.

(8) The Roman Church is accused of being an ally of Bolshevism, although the contrary is obvious to every unbiased observer.

(9) Every friendly word which the Pope pronounces about other States and nations is interpreted as anti-German and as constituting proof of an anti-German alliance of which the Holy Father is a member.

(10) Propaganda is undertaken with the aim of making Germans leave the Roman Church. State officials, employees, and workers suffer economic and other disadvantages because of their faith, as do students of

First All-Youth Conference Held by Chicago Diocese at DeKoven Foundation, Racine

RACINE, WIS.—Two hundred and forty persons, representing 60 parishes and missions, registered at the first Chicago all-youth conference, held September 23 to 25th at DeKoven foundation here. Sponsored by the youth commission appointed last spring by Bishop Stewart, the conference stressed the theme, Getting Together. The Rev. Rex Wilkes of the Church of the Messiah, Chicago, is chairman of the youth commission.

The Rev. Walter K. Morley, diocesan director of social service, held three meetings with the high school group. These were based on the theme, Pulling Together. The rector of Trinity church, St. Louis, the Rev. Stephen Bayne, led the college groups, the theme being Believing Together. Dr. Harold S. Hulbert of Aurora and Stewart Cushman, member of the Forward Movement Commission, were speakers at the joint sessions.

The coöperation of all youth organizations in the diocese of Chicago made this first joint conference possible, and even though work was coordinated the identity of the groups was maintained. When Fr. Wilkes spoke to the entire conference on the morning of September 25th, he spoke of the need of such coöperation and ways to continue it.

secondary schools and universities if they want to remain loyal to the Roman Church.

(11) The German marriage legislation cannot be admitted by the hierarchy without protest. The bishops protest also against a clause in a new law about testaments in which the clergy is openly accused of trying frequently to exploit visits to dying persons for obtaining material advantages for the Roman Church.

BISHOPS DECLARE DETERMINATION

In an outspoken paragraph the German bishops declared their determination not to yield to Nazi pressure:

"We German bishops want to declare for now and ever that we are not willing to buy benevolence or tolerance by giving up any portion of the substance of our religious faith or by abandoning the rights of the Church or by paying in loss of our personal courage and character."

The *Catholic Herald* anticipates that the Austrian episcopal conference at Salzburg will come to a conclusion very near to the point of view of the German pastoral letter, although the Austrian bishops may put it in milder terms.

Montana Church Memorials

LIVINGSTON, MONT.—A stained glass window and other memorials were dedicated in St. Andrew's church here recently by the Rev. George Hirst. Perpetuating the memory of William Charles Schustrom, a former warden; and William Swarder, a vestryman; and Hazel Bussard, his granddaughter, the memorials beautify a church which has made great spiritual progress in the last nine years.

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How Much Shall I Give to the Church?

By the Rev. Frederic J. Eastman

A modern and sensible plan for giving to the Church, this article caused much favorable comment when it appeared in the September 21st issue of THE LIVING CHURCH.

So well has the plan worked out in St. Paul's parish, Jackson, Mich., that THE LIVING CHURCH feels many rectors will want to propose it to their parishioners. To facilitate action, the article has been reprinted in six-page leaflet form and is offered, while reprints last, at

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1,500 Youth Leaders to Attend Conference

Amsterdam Meetings Will Help Young People See Clearly Their Share of Responsibility for Action

LONDON—There will be 1,500 youth leaders, none over 35 years of age, and two-thirds of them under 25, at the World Conference of Christian Youth, to be held in Amsterdam next year. They will come from Europe and the East, the United States, and the British empire.

Object of the conference is "to enable the Christian youth of the world to see their way more clearly in the discharge of their share of responsibility for action as members of the Christian community in the face of the problems of the modern world."

It has been warmly commended by the Archbishop of York, who is chairman of the central youth council of the Church of England.

CHURCH CONGRESS

The Church Congress is meeting at Bristol in the first week of October. Its subject is The Gospel to This Generation, and a brilliant panel of speakers has been arranged.

Its president will, as always, be the Bishop of the diocese, in this case Dr. Woodward, a former Westminster canon. He has been described in the *Church Times* as "in the fullest sense a Christian gentleman, kind, sympathetic, alive to the cruelties and injustice of the world in which he lives, eager to understand and appreciate points of view different to his own."

It is expected that both the Archbishop of Canterbury and the Archbishop of York will speak at the Congress.

SPECIAL MASSES

Throughout the period of the international crisis there have been special Masses and services of intercession that the will of God may be done, and at most churches the people have been urged to go within for private prayer during the day.

On the evening after the country had heard Neville Chamberlain's announcement in the House of Commons that Hitler had agreed to another conference at Munich, Dr. Lang, the Archbishop of Canterbury gave an address on the radio, in which he spoke of the great weight of anxiety and fear that had suddenly been lifted from all hearts.

"I wish," said Dr. Lang, "you could all have witnessed, as I did, the scene in the crowded House this afternoon—the most dramatic scene which I can remember there—when the whole House rose and by its cheers gave the Prime Minister Godspeed as he left upon his fateful mission.

"Let me now ask you all wherever you may be to accompany him with your prayers. Tonight before you go to rest pray for him with full hearts. Pray that God may guide him and give him wisdom and strength, and, if it be His will, success. Continue these prayers tomorrow when this conference on which the hopes of the world depend will

S. D. Indians Send Aid to Victims of Eastern Flood

NEW YORK—South Dakota Indians, members of the Brotherhood of Christian Unity, voted shortly after the recent floods in the East to strive for a larger Sunday offering and to give it to the relief of fellow Churchmen suffering in New England. Their wives adding to the offering, they contributed \$11.12, which, as the Bishop said in forwarding the amount, represented "a lot of love and interest and a real sacrifice."

Only a month earlier these same Indians contributed to the annual Niobrara convocation offering for the general missionary work of the whole Church, which amounted this year to \$3,584.47, \$1,000 more than last year.

Though Long Island had a good share of the flood losses, the Indians felt a special concern for New England. Many of the White clergy in South Dakota come from the latter place.

be held in Germany. Surely this so sudden and unexpected lifting of the burden which weighed so heavily upon us this very morning is an answer to the great volume of prayer which has been rising to God."

PRIMATE OF IRELAND

The late Archbishop of Armagh and Primate of All Ireland, the Most Rev. Dr. J. G. FitzMaurice Day, who died September 26th, was the son of a former bishop of the Church of Ireland.

He served in two English parishes and for seven years in Delhi before returning to Ireland, where the rest of his ministry was spent. He was appointed a canon of Christ church cathedral, Dublin, in 1914, and in 1920 was consecrated Bishop of Ossory, Ferns, and Leighlin.

Col. Ogden, Authority on Canon Law, Honored in Boston Service

BOSTON—The memory of the late Col. Hugh Walker Ogden, authority on canon law, and for many years chancellor of the Cathedral Church of St. Paul here, was honored by a memorial service held in Emmanuel church in this city on October 9th. A distinguished Boston lawyer and a judge advocate in the World war, he received the Croix de Guerre.

Colonel Ogden, who was the son of the Rev. Charles T. Ogden, died September 3d in Bath, England, and the funeral services were held five days later in Lansdown cemetery, Archdeacon Boyd of Bath abbey officiating.

Lists Hours Volunteers Give

NEW YORK—A list of contributors, not of money but of time, is published in St. Paul's *Parish Messenger*, Columbia, Pa. A considerable amount of parish work needed to be done and volunteers were called for. The rector, the Rev. W. J. Reed, lists the volunteers and the time they gave, a total of 334 hours.

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North Kwanto Typhoon Loss Estimated at 23,000 Yen in Bishop Reifsnider's Report

TOKYO—Typhoon damages totaling 23,000 yen (about \$7,000) in the diocese of North Kwanto have been reported to the National Council by Bishop Reifsnider and a committee. The first typhoon, on September 1st, struck the whole of the Kwanto district, the diocese of Tokyo, North Kwanto, and South Tokyo, with a wind velocity of 85 miles an hour.

Five days later the second typhoon struck. Although the people were prepared by two days' warning, the gale, which reached a velocity of 97 miles an hour, did much damage in the dioceses of Kobe, Osaka, and Kyoto.

St. Luke's international medical center was hit the hardest of Church properties in North Kwanto. More than 75 plate-glass windows were blown out of the new buildings, principally in the college of nursing wing. In the old buildings, former wards number 2, 3, and 4, now being used as residences for foreign nurses, dormitories for nurses, and the X-ray department, were roofless after the typhoon with the whole interiors wrecked.

UNIVERSITY DAMAGED

St. Paul's university buildings and houses suffered considerably with much damage to roofs, windows, and campus, with trees that had been carefully tended for 20 years completely uprooted by the wind. The university chapel organ has been damaged by the water which poured in, and for the first few weeks of the new school term will be out of use while the motor is overhauled.

Eighteen hundred yen will be required to replace the damage to the roof of St. Margaret's school. Such mission churches as St. Alban's, Tochigi; Miss Nellie McKim's house in the same city; St. Barnabas' church, Tsuchiura; St. Luke's church, Matsuyama; and Christ church, Satte, were hardest hit outside of the institutions and must have immediate repairs.

11 Anglicans Are Members of College Campus Mission

NEW YORK—Eleven or more Episcopal Church clergy and lay people are members of the University Christian Mission to the American Campus, which is sending a group of 15 to 25 speakers to 15 campuses in 1938 and to 12 more in 1939.

Among the group are the Rev. Dr. Theodore O. Wedel, National Council secretary for college work, Bishop Scarlett, the Rev. C. Leslie Glenn, the Rev. Dr. Arthur Kinsolving, the Rev. John Crocker, Dr. Adelaide Case, Mrs. Harper Sibley, Miss Leila Anderson, Messrs. Francis B. Sayre, Charles P. Taft, and T. Z. Ku.

The mission, which has been sponsored and organized by the Federal Council of Churches, has for its purpose "a united religious approach to the American campus."

Feels Bishops Have Too Much Optimism

London Diocesan Recalls Work Left Undone During 50 Years; Believes This Should Hurt More

LONDON—It is too easy for bishops to dwell on the rosy side of things, the Bishop of London wrote last month in a letter to his diocese. Life has been very pleasant for him, he reflected, but what of the things left undone? He strongly urged that these things ought to hurt more than they do.

The Bishop said:

"Writing this on September 1, 1938, and knowing that I am going to cease to be Bishop of London on September 1, 1939, I am looking forward to it about as much as if I were going to a dentist and having all my teeth taken out.

"But I am determined for my own sake and for the sake of the diocese, that it shall not be a sad year. I want it to be the happiest of all the 38 during which I shall have been your Bishop.

"There are many things which should make it happy. I have in my staff of suffragan bishops and archdeacons a band of most loyal and efficient colleagues. I am myself in the best of health, and from the many kind letters I have lately received from men of all schools of thought in the diocese, I don't feel that I have lost the confidence of the diocese.

"I consecrated in July the 90th church which I have consecrated during my time as Bishop, and dedicated at least double or treble the number of Church halls.

"I am in the midst of a most enjoyable holiday, and having landed a fine salmon last week, and won my morning round of golf today, I am coming back to ordain the largest number of deacons we have ever had at one ordination in the diocese, and to preach the eternal gospel four times a week round the diocese for another 12 months.

"But there is another side to all this, and that is why we must all (myself included) beware of self-complacency.

"I was meditating this morning on the parable of the Pharisee and the Publican—a very salutary subject for bishops to meditate upon—and it reminded me how easy it is for bishops and others to dwell upon the rosy side of things, and leave out the numbers of things left undone.

"For instance, how many there are who have had no proper holiday at all! How many children are undernourished, even in this comparatively prosperous land! How many there are still living in overcrowded and unsanitary dwellings!

"The old story is still there: 'There were two men in one city, the one rich and the other poor,' and in spite of all our efforts, between the two 'there is a great gulf fixed.'

WHO COULD BE SELF-COMPLACENT

"Then, who could be self-complacent with the state of the world as it is today, after nearly 2,000 years of Christianity? . . .

"And, again, while many people would say it was wonderful in one episcopate to have built and consecrated 90 churches (including 16 of the 45 churches required in Middlesex), I think that we should concentrate our attention upon those which have not been built. . . .

"These things ought to hurt us more than they do."

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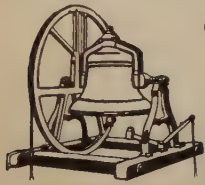
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University of Life Started by 100 Students at Lawrence College, Appleton, Wisconsin

APPLETON, WIS.—At Lawrence college here, during the last week in September, 100 students organized a university of life. The organization, made up of Episcopalians, Methodists, Baptists, and Presbyterians, is for the purpose of experimenting in Christian living.

There is a three-fold nature: fellowship, arrived at by informal suppers and gatherings; chapel service, held in the Episcopal church by the pastors of the various churches interested; and interested groups, discussions under adult leadership of the problems confronting youth today.

Topics to be discussed include Beliefs that Matter, Applied Religion, Social and Economic Problems, Personality Adjustments, Marriage and the Home, and Church Unity.

It is the hope of the president of Lawrence college, John Hemphill, and the adult leaders that the scope of the organization will widen to cover more subjects so that more students will be attracted to it.

Polish Bishop Addresses WNY Clergy Conference

BUFFALO—Bishop Jasinski of the Polish National Catholic diocese of Buffalo and Pittsburgh was the visiting speaker at the October meeting of the clergy of the diocese of Western New York, held at All Saints' church here. The Bishop discussed the provisional conference at Utrecht last May. He attended as an American delegate.

Bishop Jasinski dealt with the proposed World Council of Churches, the theological basis of which, he said, is the acceptance of the divinity of Christ.

Asserting that the World Council movement is not a pan-Protestant movement, the Bishop said its leaders in most instances represented Churches that held firmly to a belief in the historic episcopate and the Catholicity of the Church; and he emphasized the need for the establishment of ecumenical seminars among Church members.

Late Mrs. Cowie, Noted Worker in Troy, N. Y., Church, Honored

TROY, N. Y.—A memorial service to Louise Bontecou Cluett Cowee, who died August 23d, was held in St. Paul's church here on September 25th, which would have been her 65th birthday. Her husband was the late Harvey D. Cowee. The sermon was preached by the rector, the Rev. A. Abbott Hastings. A former rector, the Rev. Tage Teisen, took part in the service.

Mrs. Cowee was long active in the work of St. Paul's church and of the diocese of Albany, a leader in the establishment and operation of the diocesan branch of the Church Mission of Help, a member of the board of governors of St. Agnes' school, and of many other governing bodies and societies in the Church and community.

Plan University of Life For Denver Young People

DENVER, COLO.—A university of life, a group of meetings for high school students and young business people of the Church in this city, began October 9th and is to last for eight Sundays.

Among subjects to be stressed by the meetings are Personality Development and Building Friendship; Community Morals; Building a Philosophy of Life; Christianity and Social Barriers; and What Shall I Do with My Life?

The meetings begin with supper followed by a brief devotional service. The classes are conducted by capable leaders. It is hoped that these meetings will stimulate interest of young people in the Church and bring together the various Denver parishes in a united project.

Meetings are being held in the cathedral parish hall.

Uniting Conference of Methodists Scheduled to Meet in Kansas City

CINCINNATI (RNS)—Kansas City, Mo., has been selected as host city to the uniting conference which, beginning April 26, 1939, will merge the Methodist Episcopal Church, South, and the Methodist Protestant Church. The place was unanimously selected by the joint commission on entertainment for the uniting conference at a meeting here.

The uniting conference will work out boundaries for the various conferences, problems of judicial administration, and the hundreds of other details necessary for the unification of the Methodist Church. About 900 official delegates are expected to attend.

Bishop Darst to Address 13th Conference of Colored Workers

WILMINGTON, N. C.—When the 13th conference of Church workers among Colored people in the province of Sewanee convenes in St. Mark's church here on October 18th, Bishop Darst of East Carolina will deliver the welcoming address. The Rev. Kenneth DeP. Hughes is to preach the conference sermon.

The Rev. John E. Culmer of Miami, Fla., is president of the conference, the theme of which will be Looking Forward Toward an Integrated Church.

Wisconsin Church Plans Centennial

MADISON, WIS.—Plans for the celebration of the 100th anniversary of Grace church here have been announced by the Rev. Dr. Frederick Dunton Butler, rector. The week of October 23d to 30th is being set aside for the observance. Dr. Marvin B. Rosenberry, chief justice of the Wisconsin supreme court, for many years a Grace church vestryman and warden, will speak at the service on October 23d.

Bishop Ivins of Milwaukee will be toastmaster on the evening of October 27th, when an informal dinner will be given.

Three Prominent Church Figures Lead Conferences in Harrisburg

BLUE RIDGE SUMMIT, PA.—Bishop Wilmer, Suffragan of the Philippine Islands; Bishop Brown of Harrisburg, and William Lee Richards, general secretary of the Field Department of the National Council were the leaders of two diocese of Harrisburg conferences held at the Pi Alpha fraternity house, Buena Vista Spring, near here, during September. The Church's Mission, Parish Administration, and the Every Member Canvass were discussed.

The conference for laymen was held September 23d to 25th under the diocesan department of field operations, of which the Rev. Francis D. Daley is chairman. The clergy conference which followed, September 26th to 28th, was held under the auspices of the diocesan clergy retreat committee. The Rev. Arthur G. W. Pfaffko is chairman.

Editing of Office Book Nearly Done

PHILADELPHIA—Editing labors on *The Prayer Book Office*, a book proposed by the Congregation of the Companions of the Holy Saviour, are almost complete, it was reported at the 55th general chapter of the congregation. The assembly was held at St. Augustine's chapel, Norristown, Pa., on October 4th. The committee in charge of editing has been at work for the past two years, and it is hoped that publication will be possible next year.

Belgian Employers Seek to Live by Papal Encyclicals

LONDON (RNS)—Working in conjunction with the JOC (the Young Christian Workers), Roman Catholic employers of Belgium have formed a society—the Association of Catholic Employers and Engineers—the aim of which is to apply the teachings of the papal encyclicals in their factories and to influence non-Catholic employers to do the same.

The president is former Belgian Premier M. G. Theunis. Many well-known Roman Catholics, including M. Van Zeeland, also a former premier, and Fr. J. M. Laureys, S.J., are executive members.

The society has about 15,000 members.

Oak Park, Ill., Organist Retires

OAK PARK, ILL.—After serving as organist and choirmaster of Grace church, Oak Park, for 17 years, George H. Clark is retiring because of ill health. He will be succeeded by Myron Boehm, for the past ten years organist and choirmaster of Emmanuel church, LaGrange.

Mr. Clark was born and educated in London. Also, he studied in Cambridge and Paris. He was for six years organist and choirmaster of St. Jude's church, Aldgate, London.

Bishop Dallas Dedicates Gifts and Renovation in Exeter, N. H.

EXETER, N. H.—Bishop Dallas of New Hampshire dedicated the renovations and recent gifts in Christ church here on October 2d. The church has recently been thoroughly repaired, and the decorations have been restored in oils. Originally done in water color in the 1880's, the decorations had in recent years been harmed by water leaking through the roof.

Christ church, besides its parish of 300 communicants, serves Phillips Exeter academy, the Emerson school for boys, Stoneleigh college, and the Sanborn seminary. About 75 Episcopal students attend services every Sunday.

The men's club of Christ church built kneeling benches this year, a parishioner gave carpets for the nave, and the Girls' Friendly society gave carpets for the chancel. There were several other gifts.

N. J. Clergy in First Retreat

BURLINGTON, N. J.—The first of what is planned as an annual fall retreat for the clergy of the diocese of New Jersey was held in St. Mary's hall here September 14th to 16th with the Rev. Dr. Leicester C. Lewis as conductor. Bishop Gardner led his clergy in making the retreat and was celebrant at the daily Eucharist. Nearly 70% of the active clergy of the diocese, not prevented by illness or emergency, were in attendance.



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CABRAL, REV. GAMALIEL V., formerly rector of the Church of the Holy Spirit, Montenegro, Brazil; is rector of Grace Church, Viamao, and general missionary of northern missions. Address, Viamao, R. G. S., Brazil.

DA SILVA, REV. NATHANIEL D., formerly assistant at the Church of the Crucified, Bage, Brazil; is rector of Nazarene Church, Livramento. Address, Caixa 127, Livramento, R. G. S., Brazil.

DAS NEVES, REV. VIRGINIO P., formerly in charge of Christ Church, Jaguarao, Rio Grande do Sul; is assistant at the Church of the Crucified, Bage, Rio Grande do Sul. Address, Caixa 38, Bage, R. G. S., Brazil.

HARRISON, REV. CARTER H., formerly rector of Trinity Church, Lawrence, Kansas; is rector of Old St. John's Church, Hampton, Va. (S.V.).

LIER, REV. EARLE G., is rector of St. Paul's Parish, Rahway, N. J.

MERRILL, REV. EDWARD R., is rector of All Saints' Church, Oakville, Conn. Address, P. O. Box 527.

REDDICK, REV. GLENN S., formerly vicar of St. Andrew's Mission, Portland, Oreg.; is vicar of the Christ Church, St. Helens, Oreg.

WHIPPLE, REV. CHARLES E., formerly vicar of St. John's Church, Holbrook and curate of St. Paul's Church, Brockton, Mass.; is rector of the Church of St. Mary the Virgin, Falmouth, Fore-side, Maine. Address at the Rectory.

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ORDINATIONS

PRIEST

ALABAMA—The REV. CLAIRE TAPPAN CRENSHAW was advanced to the priesthood by Bishop Carpenter of Alabama in the Church of the Nativity, Dothan, September 22d. The ordinand was presented by the Rev. Edgar R. Neff and the Rev. R. A. Kirchhoffer preached the sermon.

DEACONS

CUBA—MAXIMILIANO F. SALVADOR Y FONSECA was ordained deacon by Bishop Colmore of Puerto Rico and in charge of Cuba; in Fieles A. Jesus Church, Matanzas, Cuba, May 28th. The candidate was presented by, and is assistant to the Rev. Jorge H. Piloto.

WEST TEXAS—FRANCIS HAMILTON was ordained deacon in the Church of the Good Shepherd, Corpus Christi, Texas, by Bishop Capers of West Texas on September 28th. The candidate was presented by the Rev. William C. Munds, and is assistant at the Church of the Good Shepherd.

CALENDAR OF COMING EVENTS

OCTOBER

- 20-21. Washington province synod, Richmond.
- 25-26. Sewanee province synod, Winston-Salem, N. C. New England province synod, Boston.
- 28. Southwest province synod, Houston, Tex.
- 31-Nov. 1. Forward Movement Commission, Memphis, Tenn.

NOVEMBER

- 1-3. House of Bishops, Memphis, Tenn.
- 8. Convention of the diocese of Upper South Carolina at Camden to elect a bishop.

CHURCH CALENDAR

OCTOBER

- 23. Nineteenth Sunday after Trinity.
- 28. SS. Simon and Jude. (Friday.)
- 30. Twentieth Sunday after Trinity.
- 31. (Monday.)

CLASSIFIED

ANNOUNCEMENTS

Died

SISTER FRANCES MAUDE, Community of St. John Baptist, at the Convent, St. John Baptist, Ralston, N. J., on Wednesday, October 5, 1938. She was the daughter of the late William Edward McKee and Alice Stoddard McKee.

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Sundays: 8, 10, 11 A.M. and 4 P.M.
 Wednesdays and Holy Days: Holy Communion, 10
 A.M.
 Fridays: Holy Communion, 12:15 P.M.
 Daily (except Saturdays): 12:15 to 12:35 P.M.
 Program of Organ Music.

St. James' Church, New York

Madison Avenue at 71st Street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion
 9:30 A.M., Children's Service and Church School
 11:00 A.M., Morning Prayer and Sermon
 8:00 P.M., Choral Evensong and Sermon

Thursdays and Saints' Days

12:00 noon, Holy Communion

NEW YORK—Continued

Church of St. Mary the Virgin, New York

46th Street, between Sixth and Seventh Avenues

(Served by the Cowley Fathers)

REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
 Sunday Masses, 7, 8, 9, 10, 11 A.M. (High Mass).
 Evensong, with Address and Benediction, 8 P.M.
 Weekday Masses, 7, 8, and 9:30 A.M.
 Confessions: Thursday, 4:30 to 5:30; Fridays,
 7 to 8; Saturdays, 3 to 5 and 8 to 9.
 Four Organ Recitals by ERNEST WHITE, October 1,
 17, 24, and 31, at 8:30 P.M.

St. Thomas' Church, New York

Fifth Avenue and West 53d Street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services, 8 and 11 A.M. and 4 P.M.

Daily Services (except Saturday)

8:30 A.M., Holy Communion

12:05 P.M., Noonday Service

Thursdays, 11 A.M., Holy Communion

Trinity Church

Broadway and Wall Street
In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.

Week-days: 8, 12 (except Saturday), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M. High Mass and
 Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
 Daily Masses, 7 and 7:45 A.M. Also Thursdays
 and Saints' Days, 9:30 A.M.
 Confessions: Saturdays, 4 to 5 and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses: 7:30, 9:30 (Low Mass); 11
 (Sung Mass and sermon).
 Weekday Mass: 7 A.M.
 Confessions: Saturdays, 4:15-5, 7:15-8.
 Evensong, 5:30 daily.

Colleges & Schools

BOWDOIN COLLEGE

St. Paul's Church

Brunswick, Maine

THE REV. GEORGE L. CADIGAN, Rector

Sunday Services, 8 and 11 A.M.

DARTMOUTH COLLEGE

St. Thomas' Church

Hanover, New Hampshire

REV. JOHN HARRIS, Rector

REV. LESLIE W. HODDER, Associate Rector

Sunday Services: 8 A.M., Holy Communion. 11
 A.M., Morning Prayer and Sermon; Holy Com-
 munion first Sunday each month. Thursday Serv-
 ice: 7:30 A.M., Holy Communion.

PHILLIPS EXETER ACADEMY

Christ Church, Exeter, N. H.

REV. CHARLES W. F. SMITH, Rector

Services at 7:30 and 10:45 A.M. Sundays

Phillips Exeter Academy, Exeter

Emerson School for Boys, Exeter

Stoneleigh College, Rye Beach

UNIVERSITY OF FLORIDA

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215 Colson street, Gainesville, Fla.

THE REV. HAMILTON WEST, CHAPLAIN

Holy Communion, 9 A.M.

HARVARD UNIVERSITY

Christ Church, Cambridge

REV. C. LESLIE GLENN

REV. FREDERIC B. KELLOGG

REV. WALTER WILLIAMS

REV. GRAY M. BLANDY

REV. GEORGE W. WICKERSHAM, 2D

Sunday Services, 7:30, 8:15, 9:00, 10:00, and
 11:15 A.M. 5:30 and 8:00 P.M.

Daily Morning Prayer, 8:45

Holy Communion, Tuesdays 10:10; Thursdays
 7:30; Saints' Days, 7:30 and 10:10 A.M.

UNIVERSITY OF MICHIGAN

St. Andrew's Church

306 N. Division street, Ann Arbor, Mich.

HENRY LEWIS, Rector

FREDERICK W. LEECH, Ass't

Sunday Services at 8 and 11 o'clock.

Student Meeting 7 o'clock every Sunday night.

MILTON ACADEMY

St. Michael's Church

110 Randolph avenue, Milton, Mass.

THE REV. RICHARD R. BEASLEY, Rector

8 A.M., Holy Communion; 9:30 A.M., Church
 School, Student and Family Service with Sermon;
 11 A.M., Morning Service and Sermon.

WILLIAMS COLLEGE

St. John's Church, Williamstown, Mass.
 on the Campus of Williams College

THE REV. ADDISON GRANT NOBLE, D.D., Rector

Sunday Services: 8 A.M., Holy Communion; 10:30
 A.M., Morning Prayer and Sermon, except on
 first Sunday in month, when there is Holy Com-
 munion.

Weekday Services: Every Wednesday with Holy
 Communion at 7:15 A.M.; every Saints' day,
 Holy Communion at 7:15 and 10 A.M.

UNIVERSITY OF WISCONSIN

St. Francis' House and Chapel

1001 University Avenue, Madison, Wisconsin

THE REV. ALDEN DREW KELLEY, Chaplain

Services: Sundays, 8 and 10:30 A.M. Tuesday,
 Wednesday, Thursday, and Friday, 7 A.M. All
 Episcopalian students and faculty members at the
 University of Wisconsin welcome.

Parents - - -

- - - Rectors

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 ing him about it.

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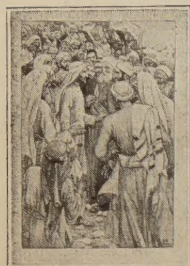
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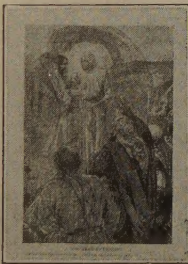
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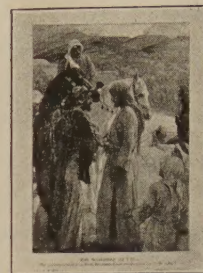
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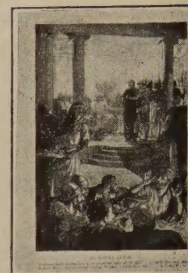
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 W1012—Jesus the Healer
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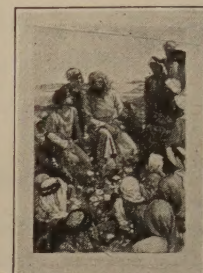
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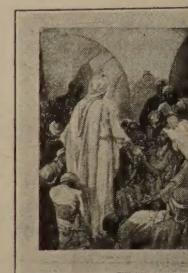
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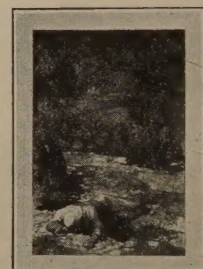
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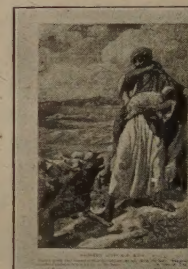
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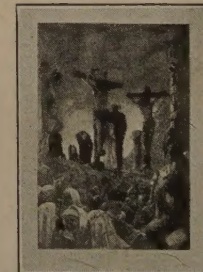
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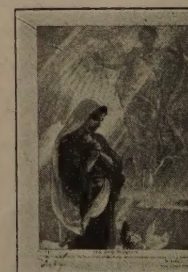
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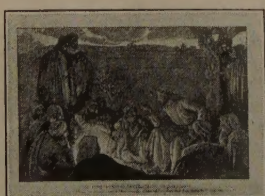
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